THE

MONTHLY EPITOME,

FOR JULY, 1803.

LXV. GENERAL BIOGRAPHY; *or, Lives, critical and historical, of the most eminent Persons of all Ages, Countries, Conditions, and Professions, arranged according to alphabetical order. Composed by* JOHN AIKIN, M. D., *the Rev.* THOMAS MORGAN, *and* MR. WILLIAM JOHNSTON. *vol.* 4. *4to.* 630 *pages.* 1*l.* 11*s.* 6*d. Johnson.*

WE are happy in announcing the fourth volume of this truly valuable work, where the lives of literary characters, as well as heroes and statesmen, are delineated with an interesting brevity. We shall present the reader with a specimen of its execution, by the insertion of three lives, written by the three respectable gentlemen who conduct the work: their initials are affixed to each piece of biography.

"Goldsmith, Oliver, an eminent poet and miscellaneous writer, was born (according to his epitaph) in 1731, at a place called Pallas, in the county of Longford, Ireland; according to another account, at Elphin, in 1729. He was the son of a clergyman, who gave him a literary education, and sent him at an early period to Dublin college. Being designed for the medical profession, he removed to the university of Edinburgh in 1751, where he continued till the beginning of 1754. It is probable, from the slight tincture of science which he seems to have acquired, that he paid little attention to the studies of the place; and his turn to dissipation may be inferred from the clandestine retreat he was obliged to make from Edinburgh in order to avoid paying a debt, said to have been contracted as surety for a fellow student, but in which it can scarcely be doubted that he had a personal share. His escape was intercepted at Sunderland, and he was indebted to the friendship of two fellow-collegians for his release from confinement. Under these unfavourable auspices, he launched into the world, and, in spite of penury, resolved to gratify his curiosity by a visit to the continent. He embarked for Holland, travelled through Flanders and part of Germany, passed some time at the universities of Strasburg and Louvain, at the latter of which he took the degree of batchelor of physic, and thence accompanied an English gentleman to Geneva. At that city he was engaged as travelling tutor to a young man who had lately fallen heir to a large fortune, but who seems to have been destitute of a proportional liberality of mind. They disagreed and parted in the south of France; and Goldsmith was left to contend as he could with the hardships of indigence in a foreign country. But these were not new to him, and he found means to get back to England in the beginning of 1758. In a great part of those peregrinations he appears to have trusted for support to his own casual efforts. He had learning enough to insure a hospitable reception at the monasteries; and his

German-flute seldom failed to procure him a meal and a night's lodging from the simple peasantry, who were delighted with strains which a politer audience would have treated with disdain. A vigorous constitution enabled him to resist the fatigues of pedestrian travel and the inclemencies of the season, and he could not fail to receive much gratification from the scenes of nature and the different forms of human life which presented themselves to his mind; but there were, doubtless, many solitary hours in which he sensibly felt those circumstances of his situation which form the pathetic exordium of his 'Traveller:'

'Remote, unfriendly, melancholy, slow.'

"His arrival at London with a few pence in his pocket was not likely to be the termination of his pecuniary distresses. His uncouth appearance rendered unsuccessful his application to several apothecaries to be received as a journeyman, and he could obtain no better employment than that of assistant in the laboratory of a chemist near Fish-street-hill. Luckily he discovered the residence of his old college friend and countryman Dr. Sleigh, who liberally shared his purse with him, and gave him a countenance which probably was the cause of his being recommended as an usher to Dr. Milner, who kept an academy at Peckham. He remained, however, but a short time in that situation, and then took lodgings in London, with a view of following the profession of an author. Some of his first employments were those of occupying a department in the Monthly Review, and writing periodical papers in the Public Ledger. He also published a weekly pamphlet, entitled 'The Bee,' and an 'Enquiry into the State of Polite Learning in Europe.' He had been for some years exercising his pen in obscurity, when, in 1765, he suddenly blazed out as a poet, in his 'Traveller, or, a Prospect of Society.' This performance had lain by him some years in manuscript, and it was at the instigation of Dr. Johnson that he enlarged and finished it for publication. That great critic liberally and justly said, that 'there had not been so fine a poem since Pope's time.' The public were equally sensible of its merit, and it conferred upon him a celebrity which gave him an introduction to some of the most eminent literary characters of the time. The consequence Goldsmith obtained by this happy effort seems to have given him singular notions of his future prospects: he dressed like a physician, abstained from his usual places of pleasurable resort, and affected a dignity which he was little qualified to sustain. If he had any idea, however, of figuring in a medical capacity, it was probably short-lived; for he continued assidulously to pursue his literary career. In 1766 was published his novel of the 'Vicar of Wakefield,' which had been sold to a bookseller some years before, but had been kept back as the work of an unknown writer, and exciting no sanguine expectations of success. It was received with merited applause, and has ever since borne a distinguished rank among similar compositions. He now took rooms in the Temple, and at the same time joined with a friend in a country-house. At the latter he composed one of his most pleasing and successful works, a 'History of England, in a Series of Letters from a Nobleman to his Son'' two volumes 12mo. The elegance and liberal spirit of this historical sketch caused it to be generally attributed to lord Lyttleton. That he possessed a rich vein of comic humour he had proved by his 'Vicar of Wakefield,' and it was further evinced by his comedy of 'The Goodnatured Man,' acted at Covent-Garden in 1768; yet the piece was not very successful, which might partly be attributed to defects of plot and ignorance of dramatic effect, partly to the fondness for sentimental writing which then characterised the public taste. By gratifying this passion, Kelly had about the same time obtained great applause for his 'False Delicacy,' and this success for ever lost him the friendship of Goldsmith, in whose composition envy had an unhappy predominance. A 'Roman History,' in two volumes 8vo, and a 'History of England,' in four volumes 8vo., displayed his industry at this period, and procured him money if not fame. A periodical publication, called 'The Gentleman's Journal,' in which he bore a share with several other writers, enjoyed but a short life, dying, as he said, 'of too many doctors.

"His poetical fame reached its summit in 1770, by the publication of 'The Deserted Village,' a charming piece, which was universally admired. The price offered for it by the bookseller (viz. 100l.) appeared to him so exorbitantly great, being nearly five shillings a couplet, that he refused at first to take it; but the sale the poem met with convinced him that he might fairly appropriate that sum out of the profit. This incident proves, that whatever his vanity might be, he was capable of making a modest estimate of his labours. His spleen against sentimental comedy incited him to make a bold effort to bring back the relish of the public for broad humour; and in 1772 he produced 'She Stoops to Conquer, or, the Mistakes of a Night.' The characters and plot of this piece certainly make a near approach to farce; yet such was its comic power, that the spectators were tickled into good humour, and received it with uncommon favour. Goldsmith cleared a considerable sum by his play, and it is still occasionally represented to applauding audiences. This was a gainful year to him; yet thoughtless profusion, of which the most respectable part was inconsiderate bounty to authors and other acquaintance in distress, together with an unfortunate habit of gaming, left him considerably in debt at the close of it. As no writer can rely upon original productions for the supply of constant wants, he continued to exercise his industry in compilation. Besides a 'Grecian History,' he supplied the booksellers with 'A History of the Earth and Animated Nature,' in eight volumes 8vo, 1774. Goldsmith was by no means a man of science, but he possessed good taste and a charming style; and with the help of Buffon and other writers, he produced a work that was both amusing and instructive, *errors excepted*. Such was the confidence he acquired in his skill at compilation, that he formed a plan for a much greater work; no less than an Universal Dictionary of Arts and Sciences, in which he was to receive assistance from some of his literary friends; but this and all other schemes were cut off by his untimely death. A despondence of mind, probably owing to consciousness of the bad state of his affairs, had been secretly preying upon him, when, in March, 1774, he was attacked with the symptoms of a low fever. An over-dose of a powerful remedy, taken upon his own judgment, brought him to such a state of debility, that he sunk under the disease on the tenth day, April 4. He was buried, with little attendance, in the Temple churchyard, and a monument has since been erected to his memory in Westminster-abbey, with a Latin inscription by Dr. Johnson.

"Doctor Goldsmith (so he was usually styled, though only M. B.) was a man of little correctness, either in his conduct or opinions, and was rather admired for his genius and beloved for his benevolence, than solidly esteemed. The best part of his moral character was a warmth of sensibility, which made him, in all fortunes, ready to share his purse with the indigent, and rendered him in his writings the constant advocate of the poor and oppressed. The worst feature was, a malignant envy and jealousy of successful rivals, which he often displayed in a manner not less ridiculous than offensive. He was one of those who are much happier in the use of the pen than of the tongue: his conversation was generally confused, and not seldom absurd; and the wits with whom he kept company seem rather to have made him their butt, than to have listened to him as an equal. Yet, perhaps, no writer of his time was possessed of more true humour, or was capable of more poignancy in marking the foibles of individuals. This last talent he has displayed in a very amusing manner, in his unfinished poem of 'Retaliation,' written as a kind of retort to the jocular attacks made upon him in the *literary club*. Under the mask of epitaphs, he has given masterly sketches of some of the principal members, with a mixture of serious praise and good-humoured raillery, though now and then verging in the latter to tartness. His character of Garrick is particularly severe, and was so much felt by that vain and witty actor, as to provoke a still severer return in kind; and it is not probable that any real friendship could subsist between them after those hostilities.

"Goldsmith's literary fame stands highest as a poet, in which character a place may be given him perhaps at the head of the minor class, understand-

ing, too, the term *minor* rather with relation to the quantity, than the excellence, of compositions. It would not be easy to point out in the whole compass of English poetry, pieces that are read with more delight than 'The Traveller,' and 'The Deserted Village.' The elegance of the versification, the force and splendour, yet simplicity, of the diction, the happy mixture of animated sentiment with glowing description, are calculated to please equally the refined and the uncultivated taste. The moral and the philosophical views of society they exhibit are indeed objectionable; for accuracy in these points, as has already been observed, was never our author's qualification; yet, upon the whole, they exert a favourable influence over the heart. In addition to these capital works, his pleasing ballad of 'The Hermit,' and some short humourous and miscellaneous pieces, complete the catalogue of his performances in verse. As a prose writer, he deserves high praise for style, which he adapts with great felicity to his subject, and which, whether elevated or plain, is always clear, pure, and unaffected. As a thinker, he has no great claim to depth or originality; and his humour, though lively and entertaining, is apt to run into extravagance. Many of his compilations have all the merit that can be required in works of that kind; and his historical abridgments have proved very useful in the education of youth. Dr. Johnson's encomium in his epitaph may be admitted as a just summary of his literary character: 'Qui nullum fere scribendi genus non tetigit, nullum quod tetigit non ornavit:'—Who left scarcely any kind of writing untouched, and adorned all he touched. *Ann. Reg. Europ. Mag. Life prefixed to Poems.*—A." p. 458.

"Gale, John, a learned English nonconformist divine of the baptist, or antipædobaptist, denomination, who flourished in the eighteenth century, was descended from a respectable family, and born in London in the year 1680. As he early exhibited a strong inclination for learning, his father took care to place him in a proper school, where he was so indefatigably industrious, that he soon outstript those who were of his own standing, and by the time that he was seventeen years of age was not only accomplished in the Latin and Greek languages, but also well acquainted with the Hebrew. At this period, his father, who had determined to spare neither pains nor expence on his education, sent him to the university of Leyden, to complete that literary progress which he had so happily begun. In this seminary he applied to his studies with uncommon ardour and success, and in less than two years had made such rapid improvement, that he was honoured with the degrees of M. A. and doctor of philosophy when about nineteen years of age, having performed the usual exercises required in that university with uncommon applause and commendation. The thesis which he maintained upon this occasion, 'De Ente, ejusque Conceptu,' he published, with a dedication to his father, and his two uncles, sir John and sir Joseph Wolf; and it was also accompanied with a Latin panegyric, in testimony of the author's merit, by the famous Adrian Reland. From Leyden Dr. Gale went to Amsterdam, where he pursued his theological studies under the celebrated Limborch; and in that city he contracted an intimate acquaintance with the well known John le Clerc, which he afterwards continued to cultivate by an epistolary correspondence. Upon his return to his native country he pursued his studies with the same diligence as at the university, paying his principal attention to theology, and the branches of learning necessary to perfect his acquaintance with it. With this view he carefully improved himself in the knowledge of the oriental languages, and then undertook a critical examination both of the Old and New Testament in their originals, comparing his own observations with the remarks of the best commentators, ancient and modern, and consulting the different ancient versions. He also made himself thoroughly acquainted with the sense of antiquity, by a diligent perusal of the most eminent among the fathers, and knew how to estimate the value of their testimony with respect to facts, without suffering his mind to be biassed by their judgment in point of authority. While he was thus laudably engaged in increasing his stock of solid and useful knowledge, the university of Leyden offered

him the degree of doctor in divinity, upon the condition of his assent to the articles established by the synod of Dort. But as such a condition was inconsistent with the notions which he entertained of religious liberty, and he was resolved to preserve his judgment unshackled by the definitions of any human formularies, he was obliged to decline the offered honour. Notwithstanding that Dr. Gale's superior merits were thus known and acknowledged abroad, at home his learned acquisitions had as yet procured him no distinction excepting within the narrow circle of his private acquaintance. It was not many years, however, before an occasion offered for the exertion of his talents in a controversy which held him out to public notice in a very conspicuous point of view. The Rev. Mr. Wall, vicar of Shoreham in Kent, having published a celebrated treatise, entitled 'The History of Infant Baptism,' was honoured by the thanks of the House of Convocation which sat in 1705, as a testimony to the great merit of his performance. This treatise was recommended to Dr. Gale by one of his friends, a member of the church of England, as perfectly convincing and unanwerable; but the doctor, after perusing it, instead of becoming a convert, determined to answer it, in order to satisfy his friend, as he says, that reason and learning might be urged in defence of that cause which he thought so utterly overthrown. Accordingly, he drew up a series of letters, in the years 1705 and 1706, which, after being long handed about in manuscript, and commended by persons of every persuasion, for the learning, good sense, and moderation, displayed in them, were at length published in the year 1711, under the title of 'Reflections on Mr. Wall's History of Infant Baptism, in several Letters to a Friend," 8vo. The extraordinary merit of this performance soon made the author generally known and respected; and even those who were not convinced by his reasonings, awarded him just praise for his erudition and modesty, as well as the candour and charity which he discovered towards persons of a different persuasion from his own. In the course of these letters he took an opportunity of vindicating his friend Le Clerc from imputations of heresy and impiety cast on him by Mr. Wall and others, on account of his unwillingness to admit any human explanation of the doctrine of the Trinity as an article of christian faith. When Dr. Gale finished this work he was not more than 27 years of age; and the proof of abilities which it afforded made his friends desirous that he would then engage in the work of the ministry, for which he had been preparing himself by his long course of arduous application. But he was so modest, that he chose to defer undertaking the pastoral office till greater age and more experience might give some authority to his ministrations; and it was not before he was thirty-five years old, that he began to preach statedly and constantly. At that period of his life he was chosen one of the ministers of the baptist congregation in Paul's-alley, near Barbican, London; where, as his sermons were chiefly practical, and his voice and manner extremely pleasing and attractive, he was much followed and admired by persons of all persuasions. His doctrinal notions were liberal and scriptural, and were always expressed by him in the language of the sacred writings, which alone he would admit to be authoritative in matters of faith and practice. But he thought that an accurate acquaintance with the doctrines and discipline of the church, in the ages next to the apostles, was highly desirable, as, by affording a view of the sense in which the sacred writings were then understood, and of the obligations which at that period were supposed to be founded on them, some difficult points, relating both to opinions and practice, might be greatly elucidated. With the design of improving in such an acquaintance, he became a member of a society for promoting primitive christianity, which met weekly at Mr. Whiston's house, in Cross-street, Hatton-Garden, for the purpose of seriously and amicably considering and examining the most ancient writers of the christian church, to determine which of the pieces attributed to them were, and which were not, genuine. On these occasions he sometimes took the chair; and, according to the acknowledgment of Mr. Whiston, no member shewed a more stea-

dy, warm, and conscientious, attachment to the object of their meeting than he did, or discovered more willingness to contribute to the utmost of his power to extinguish all disputes among christians. When, in the year 1719, the furious controversy that originated among the dissenters in the west of England, on the subject of the Trinity and subscriptions to tests of orthodoxy, had been taken up by the London ministers, many of whom were for sanctioning the proceedings of the bigotted and intemperate party, Dr. Gale was one of the seventy-three who subscribed an advice to their western brethren not to impose unscriptural subscriptions, in opposition to sixty-nine who subscribed a contrary letter on that subject. Some time after the appearance of Dr. Gale's 'Reflections on Mr. Wall's History,' the two antagonists held a personal conference on the subject at Mr. Whiston's house, which ended, as such conferences generally do, in each person's retaining his own opinion, and a persuasion of his advantage in the dispute. Mr. Whiston indeed asserts, that the advantage was altogether on the side of Dr. Gale; but it may be fairly imagined that in forming this judgment his mind was not entirely unbiassed by his own sentiments on the question, which now corresponded with those of the doctor. Mr. Wall, however, was determined to appeal to the public against the 'Reflections,' to which he drew up an answer that was committed to the press in the year 1719, under the title of 'A Defence of the History of Infant Baptism, &c.' 8vo. So highly was this defence, as well as the history itself, approved of by the university of Oxford, that they complimented the author with the degree of doctor in divinity, on account of the learning and abilities which he had displayed in them. We cannot applaud the temper and spirit in which this performance is written; for it was unworthy of the learned author to assume a contemptuous tone when speaking of his opponent, and by insinuations, for which his conduct afforded no pretence, to endeavour to excite prejudices against him in the clergy of the establishment, as well as among the dissenters. Dr. Gale was preparing an answer to this defence, when the world was deprived of the benefit expected from some of his other projected labours by his premature death. He had entertained a design of offering to the public some means for facilitating the study of the oriental languages, as indispensably necessary for the perfect understanding of the Scriptures. He had also intended to publish 'An English Translation of the Septuagint, according to the Edition of Dr. Grabe,' and 'A History of the Notion of Original Sin,' in which he intended to shew its total inconsistency with just and honourable conceptions of an infinitely wise and good Being. But what appears to have most occupied his thoughts, and to have been in the fairest train for being carried into execution, was, a scheme which he had formed of a complete exposition of the whole New Testament from the pulpit. From the excellent plan of this exposition, which was found among his papers, and printed in the Life of the Author prefixed to his posthumous Sermons, we may conclude that such an undertaking, had he lived to execute it, would have proved of considerable importance and benefit to the christian world. While Dr. Gale was employed in preparing for these useful labours, he was attacked by a fever, in 1721, which proved fatal to him, when only in the forty-second year of his age. To what has been already mentioned respecting his character, we have to add, that he was truly pious without ostentation, serious without moroseness, humble, though in such high reputation for his learning, cheerful without levity, and, on account of his benevolence of disposition and mild courteous manners, the object of very general respect and esteem. Some of the most eminent men of his day lived in habits of friendship with him, and among others, the lord chancellor King, Dr. Hoadly, at that time bishop of Bangor, and Dr. Bradford, bishop of Rochester. Soon after his death, four volumes of 'Sermons upon several Subjects, by the late reverend and learned Dr. John Gale,' were given to the public, and met with such a reception as might be expected from the author's reputation while living. They are distinguished by the utility and importance of their subjects, strength and clearness of

reasoning, and masculine, unaffected, eloquence. *Biogra. Brit.*—M." p. 284.

"Faust, John, better known by the name of Dr. Faustus, a pretended magician, whom we introduce into this work merely because some men of learning have confounded him with the famous John Faust of Mentz. We shall not here enter into a serious examination of what has been written by different authors in regard to this celebrated personage, who by some is supposed never to have existed; but as he is mentioned in many respectable biographical dictionaries, such as that published in German at Leipsic, in four volumes folio, 1722; the General Historical Dictionary by Luiscius, in Dutch; Jocher's Dictionary of Learned Men; Marchand's Dictionnaire Historique, &c. we think it necessary to say a few words on the subject, especially as the supposed magic of Faust, whether a real or imaginary being, has given rise to a popular romance, and been made the subject of many theatrical pieces, both in Germany and in other countries. He is said to have been the son of a peasant in Suabia, Anhalt, or Solweidel, in the march of Brandenburgh, who sent him to a relation at Wittemberg, where he was put to school, and was much praised on account of his ready genius. At the age of sixteen he came to Ingolstadt, where he studied theology, and took the degree of master of arts; but he afterwards abandoned theology, and applied with great assiduity to medicine, fortune-telling, and astrology. He fell heir to a considerable property which had belonged to his uncle at Wittemberg; but he soon spent it in all kinds of debauchery, and then devoted himself entirely to magic and the conjuration of spirits; for which purpose he procured the proper books, and took into his service the son of a clergyman of Wasserburg, named John Wagner. He then entered into a compact with the devil for twenty-four years, and obtained from him a spirit, named Mephistophiles, to execute whatever he should command. By means of this assistant he performed many wonderful things, some of them at the court of the emperor Maximilian I; but when the twenty-four years were expired, the devil came and fetched him away, in the forty-first year of his age, in a village named Rhimlich, and put an end to his existence by dashing out his brains against the wall, between the hours of twelve and one in the morning, so that every bone in his body was broken. Such is the ridiculous tale respecting the tragical end of Dr. Faustus. Various authors have written on the subject of this pretended necromancer, such as John Conrade Durrius, professor at Altorf, in his 'De Johanne Fausto Epistola ad D. Georgium Sigismundum Fuhrerum, who pretends that the monks, incensed against John Faust of Mentz, on account of his new invention of printing, and to avenge themselves for the injury he did by depriving them of the gain arising from copying books, of which they had been so long in possession, publicly accused him of having discovered and exercised this invention by the criminal means of magic; that the history of the supposed Dr. Faustus of Rundling, in Anhalt, has no other foundation; and that the monks fabricated this tale merely to decry and blacken the reputation of Faust. He is mentioned also, as a magician, by George Neumann, professor of theology at Wittemberg, in 'Dissertatio Historica de Fausto Præstigiatore,' printed at Wittemberg in 1683, 1695, and 1711; and by various other authors, among whom we are sorry to find such eminent men as Camerarius and Gesner. But as these authors, says Marchand, do not agree, either in regard to the country, parentage, birth, profession, or even death, of this inchanter, there is reason to conclude that the history of his life is a pitiful romance, invented to amuse or frighten the populace. *Dictionnaire Historique par Prosper Marchand. Allgemeines Historiches Lexicon.*—J." p. 38.

In presenting specimens of this work, we have selected the life of Goldsmith because he is so great a favourite of the public; of Gale, because the account of him has been drawn up with great impartiality; and of Faustus, because it rectifies a popular error: accuracy is one of the prime virtues of Biography.

LXVI. A CHRONOLOGICAL HISTORY *of the Discoveries in the South Sea, or Pacific Ocean. Part* 1. *commencing with an Account of the earliest Discovery of that Sea by Europeans, and terminating with the Voyage of Sir Francis Drake, in* 1579. *Illustrated with Charts. By* JAMES BURNEY. *4to.* 400 *pages.* 1*l.* 4*s. Nicol.*

THIS curious and entertaining work is dedicated to sir Joseph Banks, and consists of twenty chapters and an appendix. A sketch is given of the several voyages, from that of Columbus to sir Francis Drake's circumnavigation of the world. From the latter we extract an account of the inhabitants of the western coasts of North America.

"The land at which Drake now arrived was inhabited, and, as the ship sailed into the harbour, houses of the natives were seen close to the water's side.

"The day after they anchored, a number of the natives shewed themselves on the shore, and a single man, in a canoe, was sent off to the ship. Immediately upon leaving the shore, though at a considerable distance from the ship, he began to speak, and continued so to do as he rowed or paddled on, addressing his discourse to those on board. When he was within a moderate distance of the ship he stopped, and made a long and more formal oration, which was accompanied with much action; and when he had finished his harangue, with great show of reverence he retired to the shore. Soon after, he came a second time in the same manner; and again a third time, bringing then a bunch of feathers and a small basket made of rushes: the feathers were much like those of a black crow, and were neatly fastened together, clean, and handsomely cut; the basket was filled with an herb which they called *tabah*. These things he tied to a short rod, or stick, and cast them into the ship's boat. The general would have made him some return, but he would receive nothing except a hat, which, being thrown from the ship into the water, he took up, refusing to meddle with other things which were put on a plank in the water, and pushed towards him.

"It is not related that any farther intercourse immediately took place in consequence of the advances thus made by the natives; but when any boat afterwards went from the ship, they would follow, and regard every thing the people in her did with curiosity and admiration.

"It is remarked, that the complaints made by Drake's people of the cold were not to be attributed to the tenderness of their bodies, coming so lately from a warm climate, but to the severity of the season itself; 'for the inhabitants of the place, who had never been acquainted with warmer climates, in whom custom of cold was, as it were, a second nature, used to come shivering in their warm furs, crowding close together, body to body, to receive heat one from another, and to shelter themselves under lee banks; and afterwards (when they became more familiar with the English) they endeavoured, as often as they could, to shroud themselves for warmth under the garments of the Englishmen.' This extreme cold it is more reasonable to ascribe to a season unusually severe, than to the general temperature of the climate at so advanced a season of the year, in a country situated under the same parallel of latitude as the southern parts of Europe.

"The ship had sprung a leak at sea, and to lighten her, to come at the leak, it was found necessary to land the stores and goods. On the 21st, the ship was, for that purpose, brought to anchor close to the shore, and the general landed his men, with tents, and such things as were necessary for building a fort for the defence of themselves and their effects. When the people of the country observed that the strangers were thus establishing themselves on the land, they began to collect towards the spot with their arms and in large companies; yet, when they drew near, they stood with an appearance of great respect and awe, attentively observing what was doing, and manifesting no symptom of hostile intentions. Signs were made to them to lay aside their bows and arrows, which they did immediately on being so desired. The general, wishing to obtain their good-will, dis-

tributed presents among them, and they in return presented the general with feathers, network, and some gave their garments, which were skins of beasts. In the evening they retired from the tents, apparently well satisfied. But when they returned to their houses, they began to make loud lamentations, crying for a length of time together, so that the English, from whom their dwellings were not less than three quarters of a mile distant, heard them very distinctly, especially the women, who, raising their voices, shrieked in a most miserable and doleful manner.

"These expressions of grief might have proceeded from some cause entirely resting among themselves, and with which the strangers had no connection; but the circumstances certainly countenance the probability that they were occasioned by an apprehension that the errand of the new comers was, to dispute with them the possession of their country. Not trusting therefore to their present peaceable and humble demeanour, the general fortified the tents by building round them a stone wall, that the business of repairing might be carried on with security.

"For two days after the night of lamentation, no native came near the tents: at the end of that period, a more numerous assemblage than had before been seen appeared on the top of the hill which was nearest to the English fort. From this station, one of their orators delivered a loud and long speech, in doing which, he made such violent exertions, and 'his words fell so thick, one on the neck of the other, that he could hardly fetch his breath again.' When he concluded, all the natives present, bowing their heads in token of reverence, spoke together aloud, or rather chanted in a solemn and lengthened tone, the monosyllable *Oh!* which was supposed by the English to express their assent to all that their orator had uttered. After this prelude, the men, leaving their bows on the ground, descended the hill, and with bunches of feathers and baskets of the herb tabah*, came to the fort to offer these gifts to the general, which he accepted, and made them presents in return.

"In the mean time, the women, who remained on the hill, as if from apprehension for the safety of their husbands and relations, began, with shrieks and lamentations, to tear their cheeks and bosoms with their nails; and, putting off their upper garments, they dashed themselves repeatedly against the ground, till they were almost covered with blood, holding their hands over their heads that the violence of the falls might not be broken.

"The general, struck with sorrow at this miserable spectacle, ordered all his people to prayers. During the performance of divine service, the natives sat looking on with silent attention, except that, at every pause, they chanted their *oh* of assent. With the singing of the psalms they were most delighted, and afterwards they frequently requested the English to sing, which they called '*gnaah*.'

"The author of Noticia de las Exped. Magal. says, that Drake, to acquire the friendship of the natives, read to them various chapters in the Bible, though by no method whatever they could make themselves understood. Such a comment on this occasion is not doing justice to the motives of Drake: he hoped that the solemnity of the ceremony would have the effect of putting a stop to the barbarous rites they were performing; and instances are afterwards related of the same means being repeated for that purpose with success.

"When the service was ended, the natives rose to depart; but, before they went, they restored the presents which had been made them, and no one could be prevailed on to carry with him a single article of the things he had received.

"The English relations report, not very wisely, that the natives regarded Drake and his people as gods; and 'they returned the presents,' says the *World Encompassed*, 'because they thought themselves sufficiently enriched and happy, that they had found so free access to see us.' This construction of the behaviour of the natives prepared the way for another, which was made in the sequel, with no better foundation.

"From the facts related, which are

* It is said in the 'Famous Voyage' that the natives brought bags of tobacco.

here collected without variation, it appears more credible, that the natives were in doubt respecting the intentions of the strangers, whether their visit was merely of a temporary sojourn, or that the purpose of their coming was, to establish themselves in the country. Their refusal of presents might be either in compliance with some accustomed ceremonial on similar occasions, or, which is a reason of a more substantial nature, because they judged it dangerous under such circumstances to retain the gifts of strangers, whom they could not understand well enough to comprehend, whether their offerings were intended gratuitously, or made with some condition annexed.

"The news of the ship being on the coast spreading into the country, the number of the natives at the port where she lay increased, and, among others whom it attracted, was the chief, or king. On the 26th, two men, in quality of ambassadors, or rather heralds, arrived at the fort with a message to the general. One spoke aloud what the other softly prompted, and the delivery occupied half an hour. By their speech, and by signs, the purport of their errand was comprehended to be, that their *Hioh*, or king, intended to visit the fort, and that he desired some token of peace and friendship should be first sent to him. This ceremony the natives had observed towards the English at their arrival, and the demand was willingly complied with; what was thought proper for the occasion being delivered to the messengers.

"The Hioh was soon after seen approaching with a numerous train. In the front came a man 'of a large body and goodly aspect,' bearing a staff, or club, of dark-coloured wood, about a yard and a half in length, to which were fastened two pieces of net-work. The staff, with the pieces of net-work, the relations have dignified with the appellations of the sceptre, or royal mace, and two crowns. There were likewise attached to the staff, a bag of the tabah, and three chains of great length, made of a bony substance, 'every part thereof being very little, thin, finely burnished, with a hole pierced through the middle: the number of links making one chain being, in a manner, infinite.' It seemed to be the privilege only of the superiors among the natives to possess chains of this kind, and the number of them which any person wore marked his quality or importance

"Next to the mace-bearer came the Hioh, who was a handsome man, and of good stature. His dress was a caul of net-work upon his head, similar to those just described, and on his shoulders he had a garment made of the skins of rabbits. He was attended by a guard of about 100 'tall and warlike men,' who had each a coat shaped like the one worn by the Hioh, but made of different skins. Some of them wore feathered cauls, and the heads of others were covered with a very fine down, which grows in that country upon a herb much like our lettuce. The face of every one was painted, but not alike, and each man brought something in his hand for a present. Next came a number of the common people, who had feathers in their hair, which they gathered up in a bunch behind. The rear of the train was composed of women and children. The women likewise brought each a round basket or two, with bags of tabah, broiled fish, and a root they called *petah*, of which was made a kind of meal, to be either baked or eaten raw.

"The general, perceiving the number of his visitors, ordered all his people under arms, to be prepared for defence if any mischief should be attempted. When the Hioh drew near, a general silence was observed, and the mace-bearer, with the assistance of a prompter, pronounced, in an audible voice, an oration, which, at its conclusion, received the general assent of all the natives present. The men and women then advanced, but the children remained behind. Being arrived at the foot of the hill, the mace-bearer, with composed countenance and stately carriage, began a song, and approached with a measured step, in a kind of dance; the chief and all his men joining in both the song and the dance; but the women preserved the same measure in silence. The harmless manner of their approach took from the general all doubts: directions were given for their being admitted without interruption, and they entered the fort singing and dancing in the manner described.

"When their dance was finished, they, by signs, desired the general to be seated. The Hioh and others of the natives made speeches, after which the singing was renewed; and, whilst they all joined in full chorus, the Hioh placed one of the feathered caps of net-work on the general's head, the chains about his neck, and saluted him by the name of Hioh.

"These honours paid to a stranger have more than a shade of resemblance to the custom which has been found among so many Indian nations, of exchanging names with those whose alliance or friendship they desire. The general, to have manifested an equal return of consideration, might have decorated his visitor with some ornament, and have saluted him by the name of Drake; but the compliments and ceremonials of the native chief were differently understood, and it was imagined that he had invested Drake with the insignia of royalty, and that the natives, with 'true meaning and intent,' had resigned to him their right and title in the whole land, and made themselves and their posterity his vassals.

"The invariable custom adopted by Europeans, of claiming and taking formal possession of every new land they meet with, whether it is inhabited or uninhabited, never entering into the consideration, no doubt disposed Drake to credit (if it is true that he did credit it) that these people simply, and for no cause, value received, or other consideration, made a voluntary gift of themselves and their country to him, a perfect stranger.

"Such, however, is stated to have been the fact; and as against allegations of fact, incredulity is no proof, that the reader may examine the evidence, and judge for himself, an extract from the original relation of the circumstance, which, as well in the manner as in the matter contained, is such as seems to require little comment, is given in a note underneath.*

"These things, which were understood to be so freely given, the accounts say, were accepted by the general, in the name and to the use of her majesty.

"After the performance of the ceremonies which have been described, the Indians mixed familiarly with the English, and the Hioh remained with the general, without attendants, and with perfect confidence.

"Some of the natives appeared to conceive a strong degree of attachment for individuals among the English, and the youngest were most generally the objects of this regard. To express their feelings, they would begin to cry, and tear their flesh; nor was this practice abandoned till after repeated experiment of the displeasure it produced.

"This kind of behaviour, extraordinary as it may appear, is not to be considered as a peculiar characteristic of the people of this country. Among many unlettered nations, the expressions of strong emotions are not so much dictated by nature, as taught, and, in some instances, prescribed, by custom; so that, in this respect, they are much farther removed from a state of nature than the inhabitants of civilized countries. The English were certainly regarded by the natives here with an uncommon degree of favour, for which two very natural reasons may be assigned.—This part of the American continent had been visited by Juan Rodriguez Cabrillo, and by no other European: his intercourse with the natives was of the most friendly kind. No intervening

"* They made signs to our general to have him sit down, unto whom, 'both the king and divers others made several orations, or rather indeed, if we had understood them, supplications, that he would take the province and kingdom into his hand, and become their king and patron; making signs that they would resign unto him their right and title in the whole land, and become his vassals in themselves and his [their] posterities: which that they might make us indeed believe that it was their true meaning and intent, the king himself, with all the rest, with one consent and with a great reverence, joyfully singing a song, set the crown upon his head, enriched his neck with all their chains, and, offering unto him many other things, honoured him by the name of Hioh; adding thereunto (as it may seem) a song and a dance of triumph; because they were not only visited of gods (for so they still judged us to be), but the great and chief god was now become their god, their king and patron, and themselves were become the only happy and blessed people in all the world.' 'World Encompassed,' p. 76.

circumstance could have occurred to change the nature of the impressions left by Cabrillo; and this disposition, so favourable to Europeans, the conduct of Drake, friendly and humane towards them, confirmed.

"The houses of these people were dug in the earth, and of a circular form. From the edge of the excavation, pieces of timber extended towards the centre, forming a roof; and near the centre an opening was left, which resembled the scuttle of a ship, and served the double purpose of door and chimney. The rest of the roof was covered with earth, so as to keep out both cold and wet. Their beds were rushes, strewed on the ground near the sides of the house, the fireplace being in the middle.

"The greater part of the men went nearly naked: their character is thus given in one of the accounts. 'They are a people of a tractable, free, and loving, nature, without guile or treachery. Their bows and arrows would do no great harm, being weak, and fitter for children than for men; and yet the men were so strong of body, that what two or three of our people could scarcely bear, one of them would take upon his back, and, without grudging, carrying it up hill and down hill, an English mile together.'

"The dress of the women was a loose kind of garment, tied round the waist, made of bulrushes combed in the manner of hemp; and about their shoulders they wore deer-skins. It was remarked, that the women were 'very obedient and serviceable to their husbands.'

"When the repairs of the ship were finished and she was nearly ready for sailing, the general, with others of his company, made an excursion into the country: in doing which, there was the less reason to apprehend danger, as the natives must have discovered, long before this time, that the visit of the English to their country was only casual and temporary. The soil was remarked for its fertility. Near the villages of the natives were seen large herds of fat deer, a thousand in a company; and in every part of the country there were great numbers of a species of rabbit, 'about the size of a Barbary rat; their heads and bodies like other conies, but smaller; their tails like that of a rat, and their feet like the paws of a mole: under their chins, on each side, they have a bag, into which they gather their meat when their bellies are full, to feed their young, or serve themselves another time.' Their flesh was good eating, and their skins were much esteemed by the natives, the state dress of their king being made of them.

"The general caused a post to be set up on shore, to which was fixed a plate of brass, with the name of her majesty engraven on it, and also her picture and arms. Underneath was placed the general's name, with the year and day of his arrival. To shew respect to his own country, and because white cliffs were observed on the coast, Drake gave to all the land he had seen in this part of America the name of New Albion.

"When the time for sailing approached, the natives appeared sincerely to regret the departure of the English, and to wish for their speedy return; and the separation was accompanied with every token of mutual good-will towards each other." p. 354.

The appendix contains remarks on the projection of charts, and particularly the degree of curvature proper to be given to the parallels of latitude. The publication is enriched with various charts, executed with so much neatness and accuracy, that they cannot fail of being acceptable to the scientific and mercantile world.

LXVII. COWPER, *illustrated by a Series of Views, in, or near, the Park of Weston Underwood, Bucks. Accompanied with copious Descriptions, and a brief Sketch of the Poet's Life.* 8vo. 50 *pages. Vernor and Hood.*

HAVING given a brief but well written narrative of the poet's life, twelve very neat engravings follow, with illustrations in prose. The views are—the peasant's nest—the rustic bridge—the alcove, from the avenue—view from the alcove—the wilderness—the temple in the wilderness—Weston-lodge, the late residence of Cowper—Weston-house, the

seat of George Courtenay, esq.—the Elms—the Shrubbery—Olney church—and Olney bridge. Beside these, we must not omit to mention the summer-house, which decorates the title-page. The description of all these objects occurs in the Task; and these twelve elegant delineations of the pencil cannot fail of being acceptable to the lovers of genuine poetry

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LXVIII. THE *History of the Wars which arose out of the French Revolution: to which is prefixed, a Review of the Causes of that Event.* By ALEXANDER STEPHENS, *of the honourable Society of the Middle Temple, Esq.* 2 *vols.* 4*to.* 600 *pages each. Phillips.*

THIS large and ponderous work contains a minute account of the late tremendous war, in which all Europe has been involved: it is divided, after an introduction of nine sections, into ten books, beside appendixes, including curious illustrations. We insert the preface, as explanatory of the nature of this publication.

"The epoch of the French Revolution, and the wars to which that celebrated event gave rise, almost justify the assertion, that the annals of mankind contain little more than a record of their crimes and calamities.

"At no period, either in ancient or in modern times, have the revered names of religion, liberty, and social order, been so frequently invoked or so audaciously prostituted; and it is to be feared, that the civil rights of individuals, as well as that system of public morals called the law of nations, have received a deep and incurable wound.

"But, on the other hand, it is a series of singular, magnificent, and disastrous, events, like that just alluded to, which affords suitable imagery for narrative, and constitutes at once the miseries of society and the materials for history. He who is destined to detail recent transactions, if actuated by the spirit of truth and independence, will have to recapitulate such a multitude of enormities, that the reigns of Nero and Domitian must appear less intolerable from comparison. The murder of prisoners in open day; the public detention and assassination of ambassadors; the uncontrouled reign of that panic terror which appalled the innocent and not unfrequently spared the guilty; the triumph of men of blood over the public enemy as well as the most virtuous of their fellow-citizens; one faction swallowing up another, while the instrument of destruction was stretched forth, and the tomb yawned, for the victors; a frantick populace dividing the palpitating members of their victims, and a king coolly murdering those subjects who had yielded to the faith of a solemn treaty; the torture, at once the mark of a barbarous age and the opprobrium of a civilized one, publickly inflicted; while, as if to form a climax and realise the metaphor of the ancient poets, the dogs of war were literally unchained, and the canine race employed to hunt down the human species;——such is the galaxy of crimes presented during this night of wonders.

"Yet, notwithstanding these hideous pictures, Europe has displayed many uncommon instances of heroism, and some scenes have occurred in a neighbouring country which surpass all that is to be found during the boasted reigns of Marcus Aurelius and the Antonines. Never did any nation exhibit such magnanimity, when threatened with subjugation, slavery, and dismemberment, on the part of the combined monarchs of the continent: never did so many orators, philosophers, men of letters, and statesmen, evince such a perilous and deadly enmity to anarchy, injustice, and bloodshed; or prefer with so much readiness the uplifted axe of the executioner to the scorn of their contemporaries and the reproaches of posterity. Even the softer sex, assuming a masculine courage, maintained their principles on the scaffold, and perished without a sigh before the statue of outraged liberty.

"The art of war, too, during this memorable period, has been carried to a greater degree of perfection than in any former age; and the young tacticians of the new school have overcome generals grown hoary under arms. The machinery of battles has been calculated on a more gigantic scale; fleets have not only fought with

greater fierceness, but exhibited evolutions hitherto unknown or unpractised: a single army sometimes extended its wings from the frontiers of France to the heart of Italy, while, at other periods, one immense line of soldiers has occupied the intervening countries from the banks of the Rhine to the shores of the Adriatic.

"The sciences, also, have on this occasion followed in the train of Mars, and the fate of kingdoms appears to have been not unfrequently decided by their influence. In consequence of the introduction of one instrument, intelligence has not only been communicated with a degree of celerity nearly equal to that of sound, but with all the exactitude of literary communication; while another, until lately considered as a toy, has been rendered subservient, on one occasion at least, to the attainment of victory.

"It is evident, therefore, that the field for the annalist is spacious: instead of a deficiency, there is a superabundance, of materials: selection, rather than amplification, is required upon this occasion; and it becomes necessary to vary by means of episodes the sickening detail of unavailing crimes and the languid pauses occasioned by interminable slaughter.

"While recording the transactions of so long and so variegated a war, I have endeavoured to divest my mind of national prejudices, and wished to do ample justice to the exploits of foes as well as of allies; but I have in no case omitted to celebrate the naval and military achievements of a people, who, after maintaining the glory of their flag on every sea, and proving victorious in every general engagement, completed the triumph of their arms by the conquest of Egypt.

"The introduction, which was written upwards of nine months since, contains a rapid sketch of an interesting period, as it was deemed necessary to prefix an account of the leading causes of the French revolution to the narrative of the wars which arose out of that event.

"Upon the present occasion, I have been furnished with abundance of information, and have no where applied in vain; even those with whom I had not always the happiness exactly to agree in respect to opinions, have favoured me with hints, observations, and remarks. From a nobleman who lately occupied a high situation in the government of this country, I was honoured with an important communication relative to a subject that excited the indignation of France, and occupied the curiosity of Europe, at the beginning of the late war; I have also enjoyed the satisfaction of acquiring information at the fountain-head, and chiefs who have fought and gained the battles of their country have not disdained to read and to correct my account of them.

"As the cessation from war precludes the necessity of secrecy, some important documents have been occasionally introduced, and I have readily inserted an original letter from the late grand-master of Malta, just communicated to me by his nephew, a major-general in the service of Great Britain.

"In the appendix, among other papers necessary for the elucidation of the work, will be found a journal of the action of the first of June, which ushered in so many naval victories; it was drawn up by an officer, who from position as well as situation was enabled to convey a correct account of that engagement, and had been formerly seen and approved of by the veteran admiral who commanded on that memorable day."

We insert also the Conclusion, by which the reader may judge for himself respecting the style and manner after which the work is executed: it is a spirited detail of the events by which that unhappy contest was distinguished.

"Thus ended one of the longest, most interesting, and most bloody, contests which modern times have witnessed. It is not a little singular that no one of the great objects originally aimed at by any of the belligerent powers was obtained by an appeal to arms; while, on the contrary, those few nations which stood aloof during the struggle, derived immense benefits from their prudence or good fortune. The vanity of Machiavelian statesmen ought to be mortified by the recollection, that no event has ever more notoriously belied their hopes and predictions; while those men who, reasoning from the analogies of nature and of history, calmly deduce effect from cause, and,

under the name of philosophers, expose themselves to the suspicions and sometimes even to the proscriptions of ignorance and presumption clothed in the garb of authority, must be allowed to have possessed the rare merit of calculating the phases and foretelling the result of the revolutionary warfare.

"The treaties of Luneville and Amiens, by changing the relative situations of the various states in this quarter of the globe, have forced Europe to assume a novel as well as an ominous aspect. The boasted balance of power is changed, and the political chart is henceforth to be calculated by a new scale.

"Two of the northern powers, profiting by the contentions of the neighbouring states, have cultivated commerce, manufactures, and the arts of peace, in the midst of the most calamitous struggle, and derived immense benefits from those conflicts that have beggared nations and destroyed kingdoms. Sweden, stripped of the precious metals, and obliged to recur to the wretched expedient of leathern money, in consequence of the brilliant but destructive achievements of Charles XII, has increased her ships, her manufactures, and her commerce. Denmark, also, by reaping the obvious advantages resulting from a politic neutrality, has added greatly to her prosperity; and the cities of Copenhagen and Altona, under the administration of a prince-regent, have received an immense accession of wealth: the cloud has passed away which threatened the navigation of the Sound; and the trade of the nations on its borders has been secured in case of a future contest by new and advantageous concessions.

"Russia, towering like a colossus above the neighbouring states, has neither added to nor diminished the extent of her dominions by the late conflict; but she feels a consciousness of her own power and preponderance; and while she acts, even now, occasionally, as the mediator and the umpire of contending nations, bids fair to realise those gigantic projects of ambition which originated in the genius of Peter the great. Alexander Paulowitch appears to be preparing a new destiny for that immense empire, at the same time that he is acquiring stability for his own government. By removing the feudal prejudices against commerce, he has opened a new source of wealth and industry for the nation; while aware, by the dire experience of a father and grandfather, of the evils as well as the dangers of despotism, he ensures the continuance of his own power by sharing it with the senate.

"But, if the north of Europe was fortunate enough to be in some measure exempt from calamity, the south has been pregnant with changes. The Cisalpine republic, chiefly composed of territories dismembered from the house of Austria, has been at once created and protected by France; while the Venetian possessions on the continent are subjected, in their turn, to the government of the cabinet of Vienna. Genoa, rescued from dependence by the wisdom and firmness of Andrew Doria, and once famous in the annals of war and of commerce, is now known under the ancient name of Liguria; while, by an express convention between Russia and the Porte, the settlements in the Ionian sea, recently subjugated by their arms, are permitted, in consequence of the jealousy of two of the most arbitrary governments of Europe, to assume the name and outward forms of a commonwealth. To add to this singularity, by a solecism in politics, it is expressly stipulated by treaty, that the republic of the Seven Isles is to be at once free and dependent; to be regulated by no superior, and yet to be tributary to the grand sultan.*

"The prelate who has ascended the pontifical throne, under the name of Pius VII, retains but a small portion of the patrimony of St. Peter, and in state and grandeur scarcely equals a cardinal during those times when the terrors of the triple crown appalled the most powerful sovereigns of Europe. Chiaromonti, more politic, more sage, and more humble, than his predecessor Braschi, is, at the same time, better acquainted with the spirit of the age in which he lives; and, in imitation of the primitive fathers of the church, knows how to

"* The sum of 75000 piastres is to be transmitted annually to Constantinople by a solemn embassy.

bend like a willow beneath that storm which would root up the opposing oak and scatter its branches in the air.

"The situation of the house of Savoy, so prosperous during the early part of the preceding century, is peculiarly disastrous. Victor Amadeus III, after involving his dominions in an unnecessary and unfortunate contest, towards the close of a long and variegated reign endeavoured to find consolation in religion for the misfortunes occasioned by the want of policy and discernment! His eldest son, Charles Emanuel IV, overwhelmed with family misfortunes and bereaved of his richest provinces, soon after his accession resigned all his pretensions to his brother Emanuel V, on whose head the crown of Sardinia is still permitted to totter. Disgusted with his fate, this prince, but little anxious to visit the unhealthy isle that constitutes at once his royalty and his territories, is content to live in Italy as a private gentleman; and, like Theodore, Stanislaus, the prince who assumes the name of Louis XVIII, and his own unhappy relatives of the royal line of Stuart, seems destined to fill up the the catalogue of unfortunate sovereigns.

"The situation of this monarch is wonderfully contrasted with that of Ferdinand IV, who, flying before an insurgent people and an invading enemy, scarcely deemed Palermo secure from the vengeance of the Parthenopean republic. Aided however by the martial spirit of an adventurous priest, shielded by the protection of Russia, and supported by the victorious fleets of England, he returned to his capital in the course of a few months; after annulling a solemn treaty, entered into in his own name with his viceroy, he presented a new saint to the Lazzaroni, and threatened to annihilate the whole order of nobility from the golden book. Doomed to inevitable destruction by republican France, but spared by the consular government, he has cheerfully resigned a small portion of his dominions to obtain peace; but, acquiescing in his lot, he forgets the cares that not unfrequently plant the pillow of royalty with thorns, and, while hunting the wild boar in the neighbourhood of Caserta, or patiently angling for mullets in the bay of Naples, happily ceases to remember his exile in Sicily.

"The grand-duke of Tuscany, bereaved of Florence, Leghorn, and the adjacent territories, is now busily employed in searching the rent-rolls and monastic institutions of the German dignitaries for a compensation; while France which had sworn an immortal antipathy to kings and to the Bourbons, has conveyed his dominions to a stranger, and invested the son-in-law of the king of Spain with the ensigns of royalty.

"The Ottoman Porte, notwithstanding the incurable ignorance of its governors, the deplorable neglect of science on the part of its generals, and the notorious deficiency of discipline among its troops, is still suffered to enjoy a nominal independence. The late war has made but little alteration in its situation; and Egypt, whether conquered by the French or liberated by the English, no longer seems inclined to supply Constantinople either with corn or treasure. Incapable of chastising the Mamelukes in Africa, or of subduing the rebel bashaws in Europe, and resorting to chicanery, duplicity, and treachery, the usual resources of weak and declining states, this once potent empire is less indebted for its existence to the forbearance than to the unceasing jealousies of the surrounding nations. The epoch is not far distant, however, when the successors of Selim III will be forced to cross the Bosphorus of Thrace, and the Turks once more, perhaps, become a pastoral tribe amidst the plains of Asia.

"Nor must mention be wholly omitted of another quarter of the world. The new continent, although exposed by turns to the spoliations of the principal maritime powers, has found means to preserve a prudent, if not a dignified, neutrality, amid the convulsions of the ancient world. Unmoved by the shock of nations, the adopted land of Penn, and the native soil of Franklin and Washington, calmly pursues its silent but successful career, and beholds its population nearly doubled at the end of every second lustre. The fates are preparing an exalted destiny for this nation, or rather this congeries of rising empires, which even in its cradle contended with the serpents that assailed its in-

fancy, and now, invigorated almost into manhood, is ready, if prompted by necessity, to oppose the many-headed hydra at the sight of which Europe turns pale. The arts and sciences, ever following in the train of freedom, will soon ennoble those immense forests which have hitherto only resounded with the barbarous shouts of war and the chace; and when the sun of liberty sets to Europe that luminary may perhaps still cheer with his departing beams a land washed on one side by the waves of the subject Atlantick, and enriched on another by the Mississippi, then become a tributary stream.

" A considerable period must elapse before Austria can recover from a long and disastrous war, bequeathed as a patrimony to Francis II by the emperor Leopold his father. The acquisition of Venice, Istria, and Dalmatia, affords but an inadequate compensation for the defeat of so many armies, the aggrandizement of a rival house, and the loss of Lombardy, Tuscany, and the Netherlands.

" On the other hand, the king of Prussia, by maintaining the neutrality of the north of Germany, and taking advantage of the passing events, has enabled a crown so lately ducal to rival the splendour of the imperial diadem. Even the father of Frederick William the second, although a slave to his pleasures towards the latter end of his reign, did not forget the ruling maxims of the house of Brandenburg, and the present protector of the Germanic liberties will carve out a sufficient indemnification for the loss of his possessions on the left bank of the Rhine in the more contiguous territories of some of the ecclesiastical co-estates.

" In return for the immense sacrifices made by Charles IV, one prince, nearly allied to the house of Bourbon, has been permitted to sit on the throne of modern Tuscany, now recognized as a kingdom, under the ancient name of Etruria, while another of that race is still permitted to sway the sceptre of the Two Sicilies. It is but little more than a century since Spain acquired a new world for herself in America, and appeared at the same time to regulate the destiny of Europe. But the lustre of the ancient monarchy appears of late to have been clouded; and that kingdom which, while a primary planet, dazzled mankind with its radiance, has at last sunk into the satellite of a new republic, being attracted within its orbit and regulated by its influence.

" Portugal, on the other hand, dependent alike on the sale of her scanty indigenous productions and the produce of her distant colonies, recognizes that sceptre which governs the empire of the ocean. The late war has proved eminently disastrous to her prosperity; and she is indebted perhaps to the policy and forbearance of a neighbouring court alone for the retention of her independence. But her finances have been deranged, and the prince regent has been forced, by an over-bearing necessity, to relinquish a province of his dominions in Europe to a father-in-law, at the same time that a portion of his territories in America has been resigned to an enemy as a boon for peace.

" Holland, now recognized under the name of the Batavian commonwealth, and submitting to France, like commercial Carthage to warlike Rome of old, is equally jealous of her new protector and her recent enemy. Abhorrent of war, and anxious, as heretofore, to profit by the smiles of peace, her industrious citizens only pant for liberty to plough the ocean with their merchantmen, and produce an interchange of commodities between the natives of the torpid north and the inhabitants of the rich but lazy south. Yet, being destitute of an army, deprived of a fleet, and bound in the golden manacles forged by a long and successful commerce, Batavia, which so long and so manfully resisted Spain, now seems fated, like Switzerland, to bend under the superior force and influence of a neighbouring state.

" France, at first persecuted into greatness, has, on the contrary, obtained every object which can be coveted by a great people, save that for which she originally contended. With the exception of one single nation alone, she has either terrified or overpowered every foe with her devouring armies; while countries hitherto accustomed only to the shouts of triumph have shrunk and withered up beneath the ardour of her innumerable warriors. The Alps, the Ap-

penines, the Pyrenees, have been scaled: the Rhine, the Trebia, the Inn, and the Danube, have been crossed by her adventurous legions.

" The battles of Fleurus, of Lodi, of Marengo, and of Hohenlinden, have added a population of thirteen millions to an empire which, during the early part of the reign of Louis XIV, had nearly wrested the sceptre of independence from Europe, associated against it. The narrow seas, the Pyrenees, the Mediterranean, and the utmost frontiers of Piedmont, convey but a feeble idea of the limits of consular France, armed with the support of Holland, Spain, and Switzerland, against every opponent in the north, and wielding the new republics of Italy against its enemies in the south, of Europe. But this colossal state, great in arts and in arms, is still defective in her social institutions; and, with the barren name of a republic, inherits no portion of that freedom which can alone confer real happiness on individuals, or true greatness on nations.

" While the scanty sacrifices at the peace were made at the cost of two of her confederates, all the new acquisitions became her own: the catalogue of French conquests has been thus swelled at the expence both of her enemies and her allies.

" From the house of Austria she has obtained the county of Falkenstein, the Frickthal, a portion of the isle of Elba, and the whole of the Belgic provinces. The empire surrendered all that important tract of country situated on the left bank of the Rhine, including the duchies of Deux-Ponts, Juliers, and the bailiwick of the Palatinate; even Prussia was obliged to yield a portion of her territories in the same quarter. The king of the Two Sicilies has ceded Porto Legano: his brother, the king of Spain, besides some advantageous arrangements for the extension of the French frontiers in Europe, relinquished part of St. Domingo, together with the whole of Louisiana. The Ottoman Porte, notwithstanding the recent outrages against its territories, granted certain commercial privileges: and, in addition to similar ones on the part of Portugal, the prince-regent has agreed, that the dominions of that crown in Guiana should in future be limited by the river Carapanatuba. The Batavian republic has surrendered Dutch Flanders, the right side of the Hondt, together with Maestricht and Venlo: France has also obtained an equal claim with Holland to the port of Flushing; and, in case of future hostilities, her garrisons are to be admitted into Breda, Bois-le-Duc, and Bergen-op-Zoom.

" From the crown of Sardinia, the republic acquired Piedmont, Savoy, in short, every thing valuable appertaining to the fallen monarch: she has also been enabled to confer part of her spoils on the kings and commonwealths which she had designed to associate in her fortune. Tuscany, together with the presidial states and the territory of Piombino, were accordingly transferred to the hereditary prince of Parma, at the expence of the grand-duke and the court of Naples; while the Cisalpine republic, carved out of the Italian dominions of the pope and the emperor, is swayed by the same sceptre, or rather by the same sword, that regulates the destinies of France. All the possessions of the house of Austria on the left bank of the Rhine, between Zarzach and Basle, have been ceded to the Helvetic republic: in return for this favour, a new constitution has been sketched out in the cabinet of the consular palace, recommended by an imperious mandate, and enforced by republican bayonets. Such are the triumphs of a people whose territories are liberated from feudal bondage, whose agriculture is unfettered by ecclesiastical imposts, whose measure of military glory is complete, and who want civil liberty alone to rival the splendour and the happiness of the most famous nations of antiquity.

" But although the herd of mankind is generally governed by events, and considers nothing unjust provided it be successful, it may be necessary to discriminate, and endeavour, if possible, like an enlightened and impartial posterity, to deliberate before we presume either to censure or to praise. The recent history of France presents no less than five grand epochs, all of which are interesting, but each varies in shape and feature from that which precedes, as well as that which follows, it. The characters too are entirely different; for

while one confers honour on man, considered as a social being, another covers the human species with opprobrium and disgrace. The gentle reign of orators, statesmen, and legislators, is soon forced to yield to the brutal sway of demagogues and men of blood; the warriors, accustomed to rule by the sword, and alike content in every age and country to overthrow the foreign foe or domestic liberty, then push the executioners encircled with civic oak from the scaffolds on which they sit enthroned, and almost obliterate their own misdeeds by the splendour of their victories.

"The first period exhibits a numerous body of men long retained in thraldom by the despotism of their monarchs, arousing from the slumber of ages, indignantly bursting their manacles, and declaring themselves free. The despots of the continent, decked in the recent spoils of violated Poland, immediately associate, under pretence of assisting a prince more gentle, more amiable, and consequently more beloved, than themselves: a war ensues, the shock of arms takes place, and the forest of Argonne and the heights of Valmy decide a campaign pregnant with the fate of France and of Europe. How glorious the struggle of a liberated nation! how resplendent the victory of a confederated people against so many combined kings! But a sudden transition takes place, and all the horrors of a civil seem fated to accompany all the disasters of a foreign war. A sovereign, revered as a martyr by one portion of the nation, and detested as a traitor by another, perishes by a violent death: monarchy itself is annihilated with Louis XVI, and a republic proclaimed upon his tomb. The founders of the commonwealth are doomed to perish in their turn, and that too by the same instrument employed for the decollation of the last of the Bourbon kings. Robespierre, adored by the populace during his life, and Marat, deified after his assassination, are then wafted along a sanguinary torrent to the possession of supreme power, and rule for a while by means of spies and executioners.

"A less unfavourable epoch now presents itself, and the directorial government promises to repair the errors and the crimes of the tyrants. Immense armies take the field, decisive battles are fought, great victories are achieved, and Germany is prepared for dismemberment and Italy for subjugation.

"At length a military leader arises, and conquers, first for the republic, and then for himself. In consequence of a peace, as brilliant as the war which he had achieved, he seems to consider Europe as too small a theatre for his ambition; and arriving with a powerful fleet and a numerous army in Africa, meditates to imitate the Macedonian hero, and finish his career of conquests by the subjugation of Asia. After gaining many victories over the degenerate Turks and the warlike Mamelukes, he at length experiences a repulse before an ill fortified city, garrisoned by the half-disciplined troops of a rebel pacha, and is reduced to the mortifying necessity of treating with the Ottoman Porte, whose faith he had betrayed and whose dominions he had spoiled. Uncertain of his destiny, he leaves Egypt and his army by stealth, arrives suddenly in Europe, takes advantage of the corrupt and feeble government of those who happened to be invested with the Gallic purple, surrounds himself with a mercenary soldiery, and, uniting the treachery of Monk with the decisive conduct and victorious career of Cromwell, becomes sovereign, under the name of consul.

"Not yet safe, he flies into Italy by a route deemed impassable, again overwhelms veteran armies and ancient states, once more erects new commonwealths, renders his foes and his confederates tributary, extends the limits of France and of his own power, and is hailed, first, as the pacificator of the continent, and then, of the world!

"After this, under pretence of protecting commerce and extending his paternal protection to the colonies, he violates the plighted honour of the nation to the unhappy negroes, who had armed and fought in behalf of France and their own liberty; while the veteran troops which had escaped the sword and the bayonets of the English, the Austrians, the Prussians, the Turks, and the Mamelukes, perish by the diseases of St. Domingo and the vengeance of her sable inhabitants.

"An African chief, who had risen, like himself, from obscurity, is first decoyed into a treaty by means of his paternal feelings, and the present of his children, educated at the expence of the republic, becomes the signal of his own bondage. Carried a captive into France, under pretext of a breach of faith, he is secluded from the rays of the sun, and consigned to the gloom of a dungeon, while his countrymen fight amidst the mornes and ravines of a ruined colony, in behalf of that very cause which enabled France to combat and to triumph on the plains of Champagne.

"Such is the brief epitome of a revolution which commenced under the mild despotism of a French king, and ended on the accession of an enterprizing Corsican, who appears desirous of no other titles to empire than fortune and his sword. No man of modern, and scarcely one of ancient, times can be compared to him, whose life, short, brilliant, and glorious, resembles a romance rather than a history; who has subjugated the restless genius of the nation over which he rules by means of a military government; who holds consultas for the regulation of distant states, and forms codes for the direction of nations hitherto independent.

"The exertions of Britain during the revolutionary war are unequalled perhaps in the annals of any nation. Two hundred sail of line-of-battle ships, a military force of more than half a million of men, near twenty millions sterling paid in loans and subsidies, a public debt, before deemed intolerable, enlarged to a frightful magnitude, and an immense annual taxation doubled: such have been the efforts of a people who had acquired vigour by the wholesome spirit of their ancient institutions, a generous love of liberty, a liberal toleration in respect to religion, the cultivation of manufactures and an unrestrained commerce.

"No nation ever suffered equal privations with greater manfulness. The stockholder beheld his capital diminished more than one half, the peasant saw the price of his loaf almost tripled, without a murmur; while the opulent cheerfully yielded to the fiscal regulations known by the detested names of the triple assessment and the income-tax. But enlightened men were shocked at the miseries inflicted by those who reclined their heads on pillows of down, while their fellow-subjects were frequently arrested on suspicion, confined for months without trial, or tried without crime. It was considered as an intolerable outrage, that the punishment reserved for convicted felons should be applied to unconvicted traitors; and history has to record, without a blush, that solitary imprisonment, for the first time since the revolution, was practised in one country by the express order, and torture inflicted in another by the tacit permission, of Englishmen.

"During the course of this conflict, Britain was victorious in every sea, and successful in every naval battle: the capture of near five hundred men-of-war, of which upwards of eighty were ships of the line, fully attests this memorable fact, and exhibits nobler trophies than were ever won before by any other nation. Nor was any quarter of the globe exempt from her conquests. In America, she acquired Tobago, part of St. Domingo, the whole of Martinico, St. Lucia, and Guadaloupe, from the French; Trinidad from the Spaniards; Demerary, Issequibo, Surinam, Curacoa, Berbice, and St. Eustatia, from the Dutch. In the East Indies, Pondicherry, Malacca, Ceylon, Amboyna, and Banda, yielded either to her arms or influence. In Africa, Goree, the Cape of Good Hope, Malta, and Egypt, by turns confessed the sway of the conqueror; while in Europe, Toulon, Minorca, Corsica, and Malta, either surrendered by capitulation, or were subjugated by force.

"Scarcely any state in want of treasure or assistance but was either supplied with the wealth, or protected by the fleets and armies, of this nation; and no less than two emperors, three kings, one queen, with a multitude of petty but independent princes, were occasionally ranked among her subsidiaries.

"In addition to this, and by a rare instance of good fortune hitherto unexampled in any history, although the manufactures of England drooped and many of her artisans were forced by dire necessity to wield those arms they had before fabricated, yet her

commerce flourished and even increased during the war.

"This tide of prosperity, however, has been productive of but little permanent advantage; for after the expenditure of at least one hundred and fifty thousand lives and some hundreds of millions of money, the island of Ceylon in the Indian, and that of Trinidad in the Atlantic, ocean, are all that remain of her numerous conquests: nor ought it to be forgotten, that one of her allies has been stripped of his dominions on the continent, another has been driven into exile, and that the rest have consented to the most humiliating sacrifices to obtain safety and peace.

"Ever prepared to avenge insulted honour or redress national wrongs, it is to be hoped, that Britain will continue to combat by means of the same arms which have so frequently ensured success; and that with the extended trident of Neptune she will, as before, beat down the boasted spear of Minerva.

"But, with these exceptions alone, it is her interest to sacrifice at the altar of peace; to ply the loom and the shuttle; to cultivate the surface of the earth for the purposes of agriculture; to raise the minerals from its bowels for the service of social life; to unbend the sail of commerce to the gale; to cover the ocean with her fleets; and never to engage in any but a just, necessary, and popular, war, the aim of which is defined and the object attainable." p. 624.

LXIX. ELEMENTS OF WAR; *or, Rules and Regulations of the Army, in Miniature: shewing the Duty of a Regiment in every situation. By* NATHANIEL HOOD, *Lieut. H. P. 40th Regt. Royal* 18*mo.* 160 *pages.* 7*s. Debrett.*

THIS curious, and, to military gentlemen, very useful, volume is illustrated with plates of the several evolutions of the army. The introduction, being short, shall be inserted.

"To expel from the mind those errors which have found their way through treatises long since published, and still in circulation, I have taken the trouble to make one general arrangement, founded on the genuine support and true principles of his majesty's late established system; which to reduce, without deviating from its tract, to a perfect, small, and explicit, scale, under those distinctions and improvements springing from and grafted on itself, as will convey the sense of its importance to those who wish to know it, must be an object worthy of attention.

"In this attempt, to afford a general satisfaction is the summit of my ambition: more for the public good than through private interest, I have ventured to offer to the army the beauties of the great work in miniature; developing every passage that might have seemed obscure, and placing in the most intelligible order, which practice, reason, and philosophy, could suggest to my industry, the heads of every useful point leading to the general; to the end discipline may be truly known, and all act in conformity, agreeable to the tenor of the royal mandate.

"The order of a review, with the representation of plates, distinguishing the formations apart, fronting their words of command, with the light infantry in action independent, is here laid down for the information of every officer at his post of exercise.

"Trusting that these humble efforts of mine will have the desired effect, and meet with approbation the good opinion of my brother officers, in whose cause and progress I am deeply interested, I have extended (farther for their information within those small confines) beyond the limits of the field, and, entering another, endeavour to shew the duty of a regiment in every situation, compiling from ages back the laws and customs of the army down to the present day." p. v.

From part the 3d we select the article entitled Arrangements.

"In point of discipline, no standing order is to deviate from his majesty's Rules and Regulations of the 1st of June, 1792.

"That the royal intentions shall be carried into full effect, the commander in chief, in orders of the 1st May, 1798, directs that every officer of infantry shall provide himself with a

copy of the Regulations; and the officers commanding regiments to enforce a due observance of the same.

" For the better accommodation, the author of these elements has made it his study to reduce to a small and explicit scale the established system, with those improvements and additions springing from, and grafted on, itself, as will convey the sense of motion in the hour it is required.

" All officers newly appointed, or arrived from foreign stations, are to leave their address with their agents; also at the adjutant-general's office. When they join, their tour commences according to seniority.

" Should an officer's turn for duty happen when he is upon other duty (the in lying picquet excepted), his tour shall pass him as if he had been on it; but if on picquet, he is relieved, and sent on that duty.

" An officer taken ill will send an account of it to the adjutant in time, that he may be able to account for his absence on parade: if taken ill on duty, he cannot quit his post till relieved by another, who comes for that purpose, in consequence of the report.

" When an officer obtains leave to exchange, or undertake another's duty, the adjutant is to be informed of it. Likewise, when a soldier obtains leave from his officer, he must report it to the orderly serjeant of his company.

" All applications for leave of absence shall be through the commanding officer, and when granted, the adjutant is to be made acquainted with it.

" A colonel absent from his regiment may take on him to grant leave of absence to officers; but the same should be communicated to the regiment.

" Officers commanding regiments do not succeed to all the privileges and honours of a colonel—for instance, they can recommend none for promotion whilst the colonel is within the kingdom; nor are they received on parade as colonels are by their respective regiments, with presented arms.

" Commanders in chief on foreign service have the power of signing commissions: they are entitled to the honours due to the rank of one degree above that which they actually hold in the army.

" Officers and soldiers returning from leave of absence and furlough immediately report themselves; the former, to the commanding officer (they make themselves acquainted with all orders issued in the time); the latter, to the orderly serjeants of their respective companies.

" The essential parts of the articles of war and standing orders of the regiment are read to the men once in two months; the orders of the day to the companies at evening roll-call.

One field officer, half the captains, and two thirds of the subaltern officers, should, at least, be present with their regiment: and no officer is to interfere with the drill of it without the commanding officer's approbation.

" All officers with their regiments are to appear regimentally dressed: on duty, they are to wear sashes and gorgets; on morning parades, sashes only.

" Junior officers of companies attend at private parades to inspect their companies, and sign the morning states at the time the drummer's call is beating.

" The time for parading regiments and relieving guards in the morning is, at — o'clock; the evening parade is before sun-set; picquets mount and march off at the same time: for which reason, the evening parades are changeable, according to the seasons.

" After sun-set, the utmost silence prevails, and picquets perform their duty in that soldier-like manner. Speaking in the ranks, particularly those of a picquet, is a crime unpardonable; neither is an officer commanding a picquet to give his words of command louder than is necessary for the men to hear him.

" Every officer should well inform himself of his situation previous to that of entering into it, still acquiring the knowledge of that before him ere he arrives at it.

" On courts martial, the members are neither to consider themselves defenders nor prosecutors, but the judges of a poor unfortunate man, whom the laws of war committed to their mercy: in which situation, officers will conduct themselves with gravity, and act as the just principles of ho-

nour, the good of the service, and the force of law, shall dictate.

" Military courts come under different heads; as that of general, garrison, and regimental; courts of enquiry, boards of general officers, and councils of war; all of which shall appear in their proper places.

" Soldiers are always to appear regimentally dressed, wearing side arms; working parties, otherwise; except on service where it is necessary for them to carry with them their arms (under the command of officers), in case they should have occasion to use them before they return.

" Regiments on Sundays are marched without arms (four deep, with a wind-instrument only) to divine service and back again: drums, and other noisy instruments, are highly disrespectful to that particular day; a strict observance to it should not be despised by military as well as other men; in reverence, therefore, Sunday's evening parades should be also without arms, and dismissed with silence.

" There is no reveille beat in quarters, nor tatoo in camp; in garrison, both.

" In camp and garrison the morning-gun is fired, the reveille beat, colours planted, flags hoisted, and centries cease challenging. At sunset the evening-gun is fired and flags are struck.

" Between the evening and the morning-gun all must act with caution, to avoid alarming: no drums to practise before guard-mounting, nor after retreat; neither is a drum to beat for orders after retreat, nor whilst the regiment is under marching order.

" All guards parade on the right of their regiment, with bayonets unfixed.

" No officer commanding a regiment in garrison can order it under arms for any purpose without having first obtained the governor's permission; nor can he give his officers or soldiers leave to be absent from garrison, even one night, hold regimental courts martial, or punish offences, without applying to the governor for leave.

" Regiments quartered in towns, on actual service, form one entire chain of communication: picquets and out-posts are established along the roads, rivers, and in front of woods, to defend the lines, and watch the movements of the enemy. It is a duty similar to that in camp, and when apprehensive of an enemy's visit, not less than a company is to sleep together: the officers are with their companies, accoutred, day and night: they parade every morning, one hour before day, in front of the lines: in that position they remain two hours; if then there is no appearance of an enemy, they retire by companies; the centries are taken off, but the picquets remain.—On this account there is seldom any other except the evening parade, at which time the arms, flints, ammunition, and other essentials, are the great object of inspection. Every company, as retired to rest, establishes its own centry, and at any hour the centry cries—*Turn out the Company*—it rises, falls in, alert, and marches off without beat of drum, or other noise, all in the space of one minute from the moment of alarm. G. O." p. 102.

LXX. THE *Castle of the Tuileries: or, a Narrative of all the Events which have taken place in the interior of that Palace, from the time of its construction to the eighteenth Brumaire of the year* 8. *Translated from the French by* FRANCIS LATHOM. *2 vols.* 8*vo.* 380 *pages each.* 14*s.* *Longman.*

THIS entertaining work, full of variety, is divided into fourteen chapters, with a correspondence between lord Bedfort and a Frenchman. The causes of the revolution, being an interesting subject, we transcribe it,

" *Visit to the palace of the Tuileries.*

" The next day, I went to the palace at the hour that had been mentioned to my lord. I thought I should have arrived there first, but I found him talking with the commissary who was to accompany him in his visit. After the usual civilities at meeting, our Englishman said to me, 'We are talking, sir, about the causes and effects of your revolution.' It is impossible to chuse a place better fitted

to the subject,' I replied. 'It was upon the ruins of Carthage that Cato reflected upon the ruins of human greatness: you are imitating his example, seated amidst the ruins of the throne—' I cut short my sentence: 'we are talking nonsense,' I went on, 'upon—' 'Sir,' returned the Englishman, 'that word is very far from my thoughts. Let us leave joking entirely out of the question, it is unbecoming to us both; to you, because you are a Frenchman, and that it is indecent for any Frenchman, whichever party he may be of, to laugh over the dead bodies of his countrymen, yet scarcely cold; to me, because I am an Englishman, and it would be thought that I was smiling at the distress of a country in rivalry with my own.' A moment of silence ensued, during which a sigh escaped us both. My lord spoke first. 'I was telling you, sir, that, when you came in, we were endeavouring to assign to the revolution its true causes: the commissary is of my opinion, but I am curious to learn your's.' 'We have still, sir, a quarter of an hour to be alone,' said the commissary, looking at his watch, 'and we shall with pleasure dedicate it to listening to you; the gentleman, to whom I have told your name, is extremely impatient to hear what you shall say.' I bowed, stammered out a few words of thanks, and then spoke, as nearly as may be, what follows.

"The seed of our revolution, according to my opinion, is found in every state and in every class of society; but difficult would it be to name the exact time and individual man who nourished it into bloom: in order to make this discovery, we must turn over the far-distant pages of the history of France. Behold, on one side, the monarch committing the first arbitrary action, and, on the other, the man who first had the courage to oppose the language of liberty to the abuse of authority. All the historians who have treated of this subject have stopped at recent dates, and have rather sought to discover the cause of its developement than its primitive germ. This is also the reason that they appear so little of accord amongst themselves: each party accuses its opposite of the subversion of affairs which has taken place; and, contradictory as are their assertions, each party is equally in the right. For example: the partizan of liberty assigns, as the causes of the revolution, the ill administration of the finances, the great number of special grants, the burden of the taxes, the vices of those at the head of the government, and the impunity which attended their debaucheries, &c. &c.: the historian on the side of royalty, whilst he confesses that the court and the government were tainted with abuses which required a reform, attributes the revolution to the doctrines of a new philosophy, to the sanction granted to various religions inimical to the Roman-catholic worship, to the kind of education given to the youth, to the American war, to the hatred of our neighbours, to the ambition of the first prince of the blood, to the clubs established in the capital before the revolution.

"Only, gentlemen, just take a cursory view of the contradictions of all sorts which were to be found in the administration of our government. In the colleges, for example, pains were taken to inculcate into the minds of youth, destined to live in submission to a king, the ideas of Spartans. They heard only of the laws of Solon and Lycurgus, without having a word said to them by their instructors of the nature of the monarchical government to which they were in submission. Epaminondas, Cicero, Themistocles, Cato, Curtius, the Horatii, Scævola, and even the two Brutus's, were held up to them as models; and, what was very remarkable, they were the ecclesiastics, the Roman-catholic priests, in their scull-caps and cassocks, who gave them these astonishing lessons of republicanism and idolatry. And what was the consequence? that the young heads began to hold themselves up; went to the theatre to applaud the death of Cæsar, to weep over those of Seneca and Socrates, and to laugh at the droleries of the Barber of Seville and the Marriage of Figaro.

"When they were not in college, they read with avidity Rousseau, Voltaire, Diderot, Montesquieu, D'Alembert, Raynal, &c. &c. Then they reflected upon the means of putting into practice the systems of all these writers: they saw it was possi-

ble, and they hastened the approach of such an event by their words and their conduct. Now all this portion of the succeeding generation who had sucked in these principles, scattered amongst the different classes of society from which they sprung whatever they had read and learnt, in an exaggerated shape; creating thus new ideas in all stations and all families. Even in the very heart of the country, the name of the Romans was in vogue, and they talked of their republican government. Every thing was thus so ripe for a revolution, that at the moment the air was struck with the name of Les Etats Generaux, the old word of Liberty was immediately felt to vibrate throughout France.

"Let us now pass on to the different states of Society in France. The court had not for a length of time reflected that splendour which had formerly served as a delusion, to impose a reverence for it upon the people.

"The last king had disgraced himself in the eyes of his subjects, by having publicly seated upon the right hand of the throne a courtesan of low extraction and impure morals.

"The weakness of his successor gave his queen opportunity of doing away whatever of weight there still remained about the majesty of the throne; and the suppression of etiquette, by curtailing all pomp, by shewing those who were at the head of government naked, as it were, made the man be seen and the monarch forgotten. Add to this, the affair of the necklace, the free pleasures of Antoinette, the parsimonious economy of the king, the prodigalities of the courtiers, the divisions between the grandees, and you will have a correct idea of the vices and follies of the court.

"The nobility in France had increased so rapidly in the course of a century, that it was no longer an honour to belong to them: they reckoned 80,000 families of the nobles; 4000 civil offices which gave hereditary nobility: the king was, besides, making grants of nobility every day; they were sold at 2000 crowns each after the war of succession.

"Inferior alliances besides had made the nobles the relations of the little tradespeople; and it was no uncommon thing to hear a cobler talking of his cousin the chevalier. The ancient nobility nevertheless had preserved itself in its original purity; like the German Barons, they chose rather to live in strait circumstances, than to tarnish the honour of their name: the greatest part of them lived on pensions and lucrative places. This great abundance of nobles overburthened the state by their numberless privileges and their exemptions from taxes. It was this oppression, against which so great a cry was raised, that was one of the causes of the persecutions they endured afterwards. Add to this, the pride of the poor nobles; the anger of the country at the distinctions granted to the nobles of the court; and you will perceive the reason of the demarkation which prevailed amongst the nobility at the beginning of the revolution.

"The clergy, distinguished by the appellations of the high and the low clergy, did not seem to follow the same doctrine. The low clergy, consisting of the curates, set, as far as lay in their power, a chaste example of the christian virtues: in the country, they were, besides, the consolers of the unhappy; and in the towns, they were remarkable for the propriety of their conduct and the regularity of their morals. The high clergy, on the contrary, consisting of archbishops and bishops, were, for the most part, notorious for excess of free indulgence. Reposing on their vicars and their secretaries the care of the faith, they cloaked the opprobriousness of their conduct under the appearance and show of great dignity.

"Constantly at court, or in the capital, they were never seen in their diocese except when they came to confirm, or to oppress their curates, whom they treated like servants. They were the true descendants of the cardinal D'Auvergne, who one day said to Duclos the academician, 'I found all my servants ill, except the curate of ——.'

"When by chance any one of these prelates appeared at the altar, he was decked out like an Adonis; and the perfumes with which he was covered so strongly scented the sacred spot on which he stood, that it was difficult to smell the incense that was burning in honour of the Eternal.

"For a long time they had left off getting into the pulpit: they had entirely given up to the modest pastor the task of preaching to the people. Their periodical mandates imposed no longer upon the most dense of the people; and without some respectable curates in the country, the people would, of their own accord, have mapped the curb of religion, so necessary to social order.

"The words of Jean Jacques were become a proverb: when a mandate was issued, he used to ask, 'Has my lord read it himself?' Confession, that dangerous but precious weapon of the faith, imposed no longer except on a very small portion of the people. The man of education and sense had thrown off this yoke: the easy tradesman still kept his neck in it for the sake of appearances; but he satisfied himself with confessing only things of no importance: women alone entered the confessional chair.

"In the country, they sat and yawned at the sermons, which they went to hear merely from custom: they murmured at the paying of tythes, and they shut their doors upon the crowd of useless monks, whom they considered only as a tax upon the state. In a word, the priests were now only considered in society in the same light as physicians: every one put off as long as he was able the evil moment of giving them employment.

"Cast your eye back to the military: you could see no longer amongst them the spirit of emulation which once animated the French knights. A ridiculous point of honour had taken the place of true glory. Instead of learning the art of war, an officer thought only of distributing in his garrison the immorality that he had picked up during his six-month's residence in the capital; not being able to vaunt of his warlike exploits, he prided himself upon having seduced innocent young girls, and instead of being crowned with the laurels of Bellona, he was *bouquêt* with the myrtle of love.

"A long peace, it may be said, had suffered their valour to sleep; and it was impossible for them to exercise their courage against the enemies of the state. Without doubt, consolatory and beneficent peace had reigned for a long time in France; but was that a sufficient cause for the warrior to be chained down, as it were, to the bed of voluptuous slumber? how did the ancient worthies act in similar circumstances?

"As war, that destructive scourge of humanity, is always in some quarter of the globe waving her bloody spear, seeming only to abandon one part of the earth in order to take her seat in another, those brave men from whom our gentlemen pride themselves upon being descended, obtained the leave of their sovereign to go and offer their swords to some power at war, and always returned decked with laurels and loaded with presents. Thus was established the reputation of French valour, which will always be the envy of every other nation. Similar opportunities have not been wanting since the peace of 1763. The theatre of war has always been open in some quarter of Europe: Turkey, Russia, Poland, Germany, Sweden, and other states, have been alternately waging war ever since that period, and have, to no purpose, opened to French valour a road to glory: it only revived in a few hearts when the Americans set up the standard of independence.

"Then, indeed, we saw several gentlemen set out, with the permission of their king, to gather laurels in the new world. Let us pay homage to these young warriors; for, in departing for Philadelphia, they had no other views than such as valour had raised in their breasts; and if they brought from thence seeds of liberty which have since blown in Paris, the blame must be laid upon the philosophical taste of the age, rather than upon any well digested intention of republicanizing France.

"The conduct of Louis XVI at this juncture may be considered as the most immediate cause of his ruin. If his political views directed him to crush the power of the English, in protecting by his wealth and his ships the independence of the Anglo-Americans, prudence ordained that he should prevent his warriors from reading those principles of liberty which hardy historians have laboured to inculcate into the minds of their countrymen. But the effects, so contrary to his expectation, were fated to be the date of this unfortunate monarch's fall.

"Was it not laughable to see issued, as we may say at the same moment, on one side a grant for our young warriors to go on and fight for the foundation of a republic, and, on the other, a command to have the works of Raynal, le Contrat Social of Rousseau, and other similar works, which set forth the happiness of a republican government, seized, and burnt by the hands of the hangman?

"If you had paid a moment's attention to the disposition of the soldier, you would have seen him murmuring whenever he was obliged to attend to the duties of his profession: his exercise, his stable-duty, were to him a burden: he was always sighing for the moment that brought him his discharge, and counting every day that he had still to pass with his regiment. The barracks were no longer the school of Mars: they talked there no longer of the military exploits of former days. Veterans who had seen service were very few; if there were any who would have talked of Prague and Minden, they were called old dotards, and left to themselves; while the young profligates who bragged of the number of their debts, and the conquests they had made in love, were surrounded with listeners. Almost all the army, particularly the light troops, were composed of young fellows who had enlisted through idleness, and whom their relations bought out again at the end of two or three years. The young countryman whom the cunning of a recruiting serjeant had enlisted passed his eight years quietly in the service, but never entered upon a second engagement. Thus it may be said, that every eighth year nineteen twentieths of the army were new men. The officers, improperly called the officers of fortune, and the subalterns, were all the stationary members of the army.

"This was the actual state of the military at the revolution. But let us still confess that this state of the army was not of ancient date. Before the time of the minister of St. Germain, the warlike emulation and spirit were constantly kept up; but the German regimen, which this man introduced amongst our troops, had disgusted the soldiers, rendered their lives insupportable, and divided the army between those who chose to execute the orders of the minister and those who refused to obey him.

"The parliament, that body which, from the moment of its creation, had so constantly varied its conduct, in alternately attacking and supporting the throne, in protecting and trampling upon the people by turns, no longer inspired any class with confidence: it could now only make the unhappy man who was engaged in a suit tremble, by the uncertainty of its jurisprudence. The inferior tribunals no longer afforded an asylum against oppression and trouble, and the venality of places had rendered the judges interested. From interest to seduction there is but one step, and that step was taken: under the shelter of a crowd of ill explained laws and contradictory precedents, they always found means to support any cause, however weak, by a show of justice; and it was almost always seen that the man of power and the dull financier made a victim of any unhappy being who had the imprudence to wrestle with them. The advocates were no longer the defenders of the widow and orphan: they were no longer that independent set of men of whom a great king said, 'that he could impose silence on them, but that he had not the power of making them speak.'

"For one Dupaty and Lachelotais, how many advocates did they reckon, who undertaking the first cause that was offered to them, without troubling themselves whether it was a just or unjust suit, calculated upon it only, like greedy lawyers, how much they might augment their profit by spinning out the verdict. Magistracy, also, no longer drew that respect which is the sole praise of its conduct and its talents.

"The opposition which the parliament of Paris, and, in imitation of it, those of the provinces of France, made to the registering of stamps and the land-tax procured them for a short time the public confidence: they even called them the props of the people at the time they demanded a convocation of les Etats Generaux; but the resistance which they shortly after opposed to the double representation of the Tiers Etat, and their ultimate conduct, gave a complete proof, that in their opposition they had consulted only their own power and interest; so

from that moment they were doubted and despised, and their destruction was regarded, not to say with indifference, but, with joy.

"All knowledge of the arts and sciences was almost exclusively found in the middling station of the people in the towns, which gave them that pride so much censured by the first classes of the state. The respect which foreigners shewed for the well informed bourgeois convinced him of his own merit: hence arose the never-ceasing dissatisfaction at the exclusive admission of the nobles to the first offices of the state; hence, also, sprung those continual attempts to remove the obstacle and destroy its privileges. Besides science, the arts, and education, industry was also to be found in the middle rank of society: for a long time they had all been possessed of property, and had earned for the state at least the half of its revenue.

"So many advantages rendered the middle rank jealous and dissatisfied: it saw itself trampled upon, oppressed, and deprived of the rights and distinctions to which it justly believed itself to have a claim: it became irritated, united its strength, and ended in collecting that formidable body from whence proceeded the doctrine that biassed the minds of the greater part of the nation, and even of some of the high clergy and nobles themselves.

"The inhabitant of the country bore impatiently the yoke of servitude, the surcharges of the customs, and the expences of the salt duties and of the taxes. He was no longer that heavy slave, indifferent to the gifts of nature. Since he had been enabled to lay up money, emulation and the idea of making a fortune had in some measure restored to him a soul. A proper sense of his own rights had long been felt by him, and this main spring of the actions of man had given him courage to wrestle with his lord. The farmer who had laid by any money sent his son to college, intending to make him either a priest, a lawyer, or a physician; but three quarters of these youths, who filled the colleges, returned home long before the expiration of the eight years destined for study; rather choosing to drive the plough than to dig after the dead languages. But even the small portion of time which they had bestowed on education had given them some ideas of history and the sciences. In an evening, fairy-tales gave place to the recital of fragments of the Grecian and Roman histories. In short, there was not a village where the names of Vesta, Alcibiades, Augustus, and Nero, were not talked of, and confounded together. And this confusion, which a traveller could not hear without a smile, was nevertheless one of the principal causes of the little astonishment and ready submission which the inhabitants of the country shewed upon the revolution. You must perceive, that, in that situation of the senses, when all the pores of intellect are, if I may so express myself, wide open, and ready to suck in any new ideas, however gigantic they may be, nothing could be more easy than to win the confidence and voices of this large portion of society; and by these means to establish a secret chain of communication between the most refined in sense and those who had no sense at all.

"It still remains for us to consider that last class of society which is found in every state, without by any means making a part of it. Without any fixed abode, without any particular occupation, its members are every where to be found, and to be employed upon any thing: in short, it is to the order of society what the foam is to the sea. In calm weather, concealed beneath the weeds, and hid in the crevices of the rocks which are found on the margin of this reservoir of the world; but when the winds and tempest agitate its bosom, and drive it out upon the shores, then the foam rides upon its surface, extends itself over its face, and troubles its waters; or like the voracious shark, which hides itself beneath the waves while health reigns on board a vessel, but swims close upon her heels when the pestilential smell which proceeds from her informs its nostrils that it shall soon have some prey to devour. Such are the populace, always ripe for the subversion of order, always upon the watch for political storms, and always attaching themselves to him who raises them, in the sole hope of coming in for some of the spoil. Neither blood nor fire can drive them off; on the contrary, they provoke these human scourges, living only in

the heat of destruction. This vagabond tribe is always at the disposal of him who employs them to commit the greatest number of crimes. By them we have seen destroyed the superb buildings of Reveillon, in 1788: by them we have seen the barriers and the guard-houses set on fire, in 1789; by them we have seen the magazines pillaged and destroyed, in 1790 and 1791, and the asylum of our monarch at Versailles violated and imbrued with blood: by them, finally, we have seen those unhappy wretches, whom fear and enthusiasm had piled upon each other in the prisons of Paris, murdered in cold blood.

"This destructive mass, inimical to all social order, which is found in every nation, and against which sufficient precautions have never been used, to diminish its number and put a stop to atrocities, had for many years been increasing in the capital to an alarming height. If any little scuffle happened in the streets, the disputants were immediately surrounded by a crowd, who, instead of making peace, provoked the quarrel, and endeavoured to foment a general tumult. When les Etats Generaux were in debate, nobody talked louder than these vagabonds, to whom all government was indifferent. Covered with rags, they called themselves a Tiers Etat; and, with out-stretched hands, they exclaimed against all privileges, and complained of the burden of the taxes. The police, weak and almost silent, durst not proceed roughly against them, or aim at purging the capital of them. It was by the means of this portion of the populace that our revolution was effected; but what proves to me that they did not act for themselves is, that, instead of destroying Bicetre, which was always full of people like themselves, they pulled down the Bastile, in which not one individual of the lower rank of people had ever been confined.

"In order to omit nothing in my picture of the state of France, I must still point out to you some states in society which, without being individually reckoned, nevertheless form distinct bodies, and of great influence, too, at the moment of the revolution.

"The first, and most numerous, were, hired servants, from the valet de chambre to the groom, from the scullion to the femme de chambre, from the steward to the porter. It is well known, and our revolution has proved it beyond all doubt, that, for one faithful servant, attached to his master, there were thousands who betrayed, sacrificed, and ruined, their employers. And with whom lay the blame? with the master—who, instead of keeping up the distance between himself and his servant, treated him with familiarity, let him into a knowledge of his weak side, confessed to him his passions, and obliged him to humour his temper and caprices. And what was the consequence of this conduct? why the proving of the proverb, 'that no one is a great man in the eyes of his valet de chambre.' The servant saw in his master only a man like himself, subject to the same vices, and only different from himself in possessing a little more knowledge, and having enjoyed a greater portion of the smiles of fortune. When the master made the servant feel his real situation, after having treated him with the utmost familiarity, the servant was chaffed, lost the little attachment he had once entertained for his master, and looked forward only to a moment of revenge: the revolution furnished him with that moment; and we have seen how many masters have been betrayed by their servants.

"Those of the second class I am going to describe were almost all to be found in the capital, and were by no means a small wound in the breast of the state: it was composed of those men who have cast aside every feeling of nature. I here refer to that set of men who lived in idle, purse-proud, independence.

"These useless beings deprived the state of their industry, by living upon a sum of money which they had sunk; and may also be considered as wicked relations, because by these means of increasing their yearly income, they cut their heirs out of a legacy to which they had a due claim. Have we not even seen the fathers of families sufficiently unnatural to buy life-annuities upon the whole of their property, without giving a thought to the future days of their wives and children who might survive them? These men are also bad citizens, for they care for the prosperity of their country only as far as it relates to their

securing the payment of their rents. I wish that every man who sells his property for a life-annuity, if he is neither a bastard nor a foundling, was deprived of the rights of a citizen.

" These, however, were the men who raised the first cries of sedition. Their eyes always wide open and fixed upon the operations of the finances, they were heard in the public gardens and walks, thundering against Calonne and Lomenie: from what they said, France sunk under both these ministers: they alone provoked the recalling of the borrower Necker. Without calculating that if taxes bring difficulties, borrowing makes a deficiency in the end, they saw only in the hardy Genevian the man who took care that their annuities were regularly paid; for all the address of this minister was that of a physician called into a man sick past hope of recovery: not being able to save him by remedies, he endeavours to comfort him by palliatives. This was the skill of Necker.

" There was still another body of men in France, even more dangerous, from the long persecutions which they had undergone. Repressed under Francis I, under Henry II, under Charles IX, under Louis XIII, they were entirely crushed under Louis XIV. This body of men are they who, during the reign of Louis XIII, had the courage to enact that famous statute which transformed the French monarchy into several confederate republics; and declared that the catholic religion ought to be made extinct in the kingdom: you perceive that I am speaking of the calvinists. Encouraged by their anti-royalist doctrines, the descendants of the victims of St. Bartholomew, and the *dragonnades*, wore in their hearts an implacable hatred to the throne of France. From the time of Louis XVI's ascending the throne, supported by the maxims of the new philosophy and the easy character of the monarch, they contrived to get him surrounded by their friends, who unceasingly pleaded their cause to him, until an edict restored the civil privileges to their sectaries.

" In order to arrive at this climax, consider with how much art they proceeded. Fearful, if they abruptly made such a demand, to see their hopes entirely destroyed by it, they had the address to take advantage of the indolence of Maurepas, to place near Louis ministers of the new philosophy.

" By their means, the œconomist Turgot, the tolerating Malsherbes, the illuminated Saint Germain, and, lastly, the protestant Necker, were got into the ministry.

" It was in vain that some attempted to make the king see the precipice up which they were leading him, he paid no attention to them. I have myself read many memorials which were addressed to him, from the year 1787 to the opening of the states; the most of which were terrifying, from the evils which they announced. Upon some of these, Louis XVI was satisfied with writing in the margin the name of those who had presented them to him, and put them on one side, without appearing to make any account of them.

" It is well known, that many calvinists had come back into France since the time of their expulsion, either by means of a particular leave which was granted them, or by means of hiding their faith. They were scattered throughout the kingdom, and particularly in the large towns, where population was a great safeguard to them; and, while each appeared an unconnected individual, they all knew one another and corresponded together. The moment that the benevolent edict restored the civil privileges to them in France, they shewed themselves publicly, and their number occasioned surprise. I shall not enter into a detail of their conduct at the time of the revolution: it requires not to be said that they were its warmest partizans.

" And now I must ask you, after having taken this rapid and imperfect view of the situation of men's minds in the different states of society, whether the rapidity with which our revolution was effected can produce any astonishment." p. 150.

LXXI. A DISSERTATION *on the Mysteries of the Cabiri, or the great Gods of Phenicia, Samothrace, Egypt, Troas, Greece, Italy, and*

Crete: being an attempt to deduce the several Orgies of Isis, Ceres, Mithras, Bacchus, Rhea, Adonis, and Hecate, from an Union of the Rites commemorative of the Deluge with the Adoration of the Host of Heaven. By GEORGE STANLEY FABER, A. M., *Fellow of Lincoln College.* 2 *vols.* 8vo. 450 *pages each.* 16*s.* *Rivington.*

WE refer our readers to this ingenious and learned performance, consisting of ten chapters, because it is only by an attentive perusal of its pages a just idea of it can be obtained. It is dedicated to bishop Horsley. We shall introduce the preface, where the author will have an opportunity of explaining himself.

"The object of the following dissertation is to shew, that the mysteries of the Cabiri, which I conceive to have been the very same as those of Isis, Ceres, Mithras, Bacchus, Rhea, and Adonis, were principally founded upon certain mutilated traditions of the deluge. Pagan records abound with corrupted accounts of that catastrophe, and even frequently enter into the minutiæ of its history with a most surprising degree of accuracy; insomuch, that the most careless observer cannot but be struck with their resemblance, in this point, to the Mosaical narrative. All such traditions may be considered as the *direct* attestations which the mythology of the Gentiles bears to the existence of a general flood. In addition to them, it is repiete also with *allusions* to it. These latter indeed are necessarily less obvious than the former, and are therefore more easily overlooked; but yet, when combined together, when viewed in all their different bearings, and when connected with a variety of kindred circumstances, they will be found to afford, if not so palpable, yet certainly a more curious, proof of the authenticity of the book of Genesis.

"With respect to the Titans, whom the reader will find to make a very prominent figure in the ensuing pages, it is proper to observe, that, in elucidating their history, I have been obliged to dissent entirely from the system adopted in that eminently learned work, 'the Analysis of Ancient Mythology.' I have long suspected, that the Titanic war, so celebrated in Grecian story, relates to the events of the deluge, and not to the miraculous overthrow of Nimrod and his followers in the plains of Shinar. This I intimated in a former publication,* but was at that time prevented, by the extensiveness of my subject, from pursuing the supposition in the manner which I could have wished to have done. Upon communicating my sentiments to Mr. Bryant, I had the pleasure of finding that his opinion was at present nearly the same as my own; and I doubt not, but that the permission which he has given me to sanction my hypothesis with the weight of such an authority as his will have its due influence upon the minds of my readers. 'You make an excuse,' says he, 'for differing from me in respect to the Titans and giants of antiquity. There is no occasion for apology at any rate; but more particularly as I am of the same opinion, and have been so for many years. I was of a different opinion once, as you very properly intimate; but I was obliged to alter my notions.'

"In the system which forms the basis of the present work, it is supposed, that the word Titan is derived from Tit, *the collusies of the deluge*; and, consequently, that it signifies *a diluvian*. It is further conjectured, that the appellation Titans was a general name of all the persons who were living at the era of the deluge, both those who were saved in the ark and those who perished beneath the waves. Hence it will follow, that the Titans of ancient Mythology ought to be divided into two distinct classes: the former of which, consisting of Cronus and his seven children, mentioned by Sanchoniatho, and enumerated by the Orphic poet, is the arkite Ogdoad; while the latter, consisting of the other Titans, who are feigned to have fought against Jupiter, and to have been overthrown by that deity, comprehends all the persons who were destroyed by the flood. To this division of the Titans I have been obliged to have recourse, in order to account for the seeming contrariety of their being sometimes described as the impious opponents of heaven, and sometimes

"* Horæ Mosaicæ, vol. 1. p. 192, 209.

as the great gods of the gentiles; nor do I see how it can be accounted for on any other principles, though upon this point I differ apparently, though I believe not really, from Mr. Bryant. In his last letter to me he says, 'There seems to me to be no occasion to make any division of the Titans, eight of whom were saved in the deluge, when all the rest of that name perished.* What you mention concerning the Cabiri appears to me very just: every point is confirmed by history. I have written a great deal upon the gods of Greece and Rome, and upon the principal female deities, which may possibly be published after my death. It is of large amount, and aims at the same scope, to which you direct your present labours. I have also written concerning the several parts of the world to which those of the dispersion betook themselves, which were widely separated and far distant; yet the identity of the original people may be plainly, in all parts, perceived.' I need scarcely observe how great an acquisition to every serious believer in the truth of the Jewish scriptures this promised work of Mr. Bryant will be.

"In the following attempt to elucidate the mysteries of the Cabiri, I have ventured to dissent from 'the Analysis of Ancient Mythology' in various matters besides my account of the Titanic war.† I have also differed considerably from many other very learned and valuable works; but I trust, that, whenever I have found it necessary to express my dissent, I have always done it in that respectful language to which the worth and talents of their authors so justly intitle them. The field of inquiry is open to all; nor ought any man to be censured on the score of presumption, merely because he disagrees with his predecessors. Fully conscious at the same time of the deep obscurity which involves the history of the Cabiri, as I have made objections to the systems of others, I am prepared to expect that objections may also be made to various parts of my own system. Upon this point, however, I can with the utmost sincerity adopt the sentiment of Tully: 'Refellere sine pertinacia, et refelli sine iracundia, parati sumus." p. xiii.

It is impossible not to feel obliged to such authors as Mr. Faber, for their elaborate researches, when they thus increase the evidences and confirm the authority of revealed religion.

LXXII. SEASONABLE HINTS *to the younger part of the Clergy of the Church of England, occasioned by the Relative Increase of Libertinism and the Antinomian Heresy, the timely close of the Wansey and Blagden Controversies and the reported Suppression of Methodist Conventicles in the Diocese of Salisbury. By* JOHN DUNCAN, D.D. *Rector of South Warmborough, Hants.* 8vo. 3*s.* 146 *pages. Cadell and Davies.*

OF the complection of this conciliatory pamphlet the reader will judge by the following extract: the observations it contains are just and impressive.

"For what purpose did our benevolent Creator vouchsafe this revelation of his will? was it not for a manifestation of his goodness in becoming their Guide through a transient state of discipline, to a permanent state of greater perfection and happiness? True religion, under every dispensation, is a law to regulate their conduct. What religion, or the law of God, was ordained to make them, is it credible that infinite Wisdom should have delivered in such a manner, that any but the wilfully ignorant (the unprincipled and unwilling to be taught), should be liable to mistake? With respect to that great end, the obedient in *heart* can seldom err in point of understanding. Nevertheless, that in the written word of God, as in all nature, his unwritten

"* This, in reality, is the whole that I contend for: namely, that all the diluvians were called Titans; that eight of those Titans were saved; and that the rest of mankind, namely the other Titans, miserably perished.

"† I feel a great pleasure however in finding that the sentiments of Mr. Bryant respecting the Cabiri of Sanchoniatho perfectly accord with my own. See a short chapter upon this subject in Anal. vol. ii. p. 461.

word, are many things which you do not, cannot, understand, you will not presume to deny. The only points you will probably have occasion, too repeatedly, to inculcate, as, alas! they are obstinately contested still, are these:—It is extreme folly to enforce, as a prime article of faith, necessary to salvation, a tenet perpetually disputed by many millions of professed, and seriously disposed, christians:—It is withdrawing their attention, due to truths clearly revealed, and, being of universal concern, generally understood:—It is bewildering in the mazy subtleties of unavailing controversy that mind which Christ came into the world purposely to fix upon objects of immediate exigence and importance to its eternal welfare:—In short, it is giving occasion to the adversary of the gospel to exult, in asserting, that, by our own confession, it is, in respect to us, and the grand object of our faith, no revelation at all.

"You will, by a clear vindication of the general perspicuity, the purity, the transcendent excellence, of the christian doctrines, have maintained those of the most respected of our established clergy. You will have confuted the only plausible objections of the petulant cavillers against revealed religion, moral obligation, and sound reasoning. Calmly invite your unbelieving, enthusiastic, and sectarian, opponents, in a mutually probing conference, to as strict an examination of your religious opinions as they shall think fit, independent of church-authority, never doubting that, if really derived from God, they will stand the severest test of human scrutiny: require them as candidly to permit their contrary opinions to be as freely canvassed. Struck with inward shame, though disguised in outward indignation, they may feel themselves convicted of that wilful blindness, that unnatural bias, which has been the constant butt of their malignant ridicule bestowed so liberally upon you.

"You may thus teach them to understand, and perhaps induce them to acknowledge, that what you have been amicably contending for is plainly this:—That if, with an integrity of heart and mind, we search the scriptures, we cannot fail to find all we are required to know relative to God, his nature, attributes, and works, his government and dealings with mankind, the decrees of his providence in respect to their past, present, and future, state, the sanctions of the laws that he ordained to regulate the whole duty of man, in respect to himself, to other men, to his Creator and universal Sovereign; and, finally, the only sure grounds of 'hope of everlasting life,' imparted by Christ our Redeemer, of which the most exalted human mind, before his coming, had in very few instances obtained a transient and ever-dubious glimpse, but which to the humblest is now 'fully brought to light in the gospel.'

"Then, and then only, shall 'the path of the just be as the shining light, that shineth ever more and more unto the perfect day;'* when resigning 'to God, the things which belong unto God,' they shall, in perfect uniformity, 'attend to the things which belong to the children of men,'† which, so far as they are actually revealed, are of course no longer mysterious. From proudly pronouncing upon what remains still mysterious, we are withheld by the same God, who declares that 'Pride was not made for man.'‡ Then shall his faithful worshippers, with one accord, range themselves on the side of Christ, leaving to the devoted adherents of an Arius or Athanasius, a Pelagius or Augustin, a Luther or Bellarmine, a Calvin or Socinus, a Zinzendorff or Swedenborg, a Whitfield or Priestley, the folly of calling themselves after the names of such masters, as, being frail mortals all, must be liable to be sometimes strangely in the wrong. From that blessed day, the silly habit of perpetuating these hateful marks of party distinction will, by the truly *catholic*, or universal, church, be indignantly disallowed.

"Its members then shall heartily unite in regarding, under the endearing relation of Brethren, 'every one who, in naming the name of Christ, departeth from iniquity.'‖ Then, indeed, shall we engage with unanimous consent in one common cause, the establishment of the kingdom of our universal Lord, in 'glory to God on high, in righteousness, peace, and

"* Prov. iv. 18. † Deut. xxix. 29. ‡ Eccl. x. 18. ‖ 2 Tim. ii. 19.

good-will towards men.'§ Without this, all speculative notions are an idle dream, every formulary a senseless jargon, all external profession an impudent mockery of earth and heaven. In the church of England, to which, upon mature and impartial enquiry, the character of a strict integrity of principle, tempered by a truly christian moderation, is more generally assigned than to any other established mode of worship, there is that solid fund of intrinsic wisdom displayed (a few fiery wranglers and adorers of darkness excepted), that gives it the surest promise of becoming the general reconciler of all the rest, to its laudable example. Many a menacing storm it has weathered in safety: from the severest discussion it is prepared to undergo, a new day-spring will rise over it, with clearer and more permanent lustre than ever.

"The most opprobrious cavil, the keenest wit, the most malignant ridicule, have all reluctantly combined to maintain its credit with the more confirmed and clearer evidence to every unprejudiced and enlightened judgment. At every fresh trial, it has prosperously disengaged itself from some foreign incumbrance, introduced and cherished by conceited pedantry. This happy riddance has never succeeded in the church that is ridiculously boastful still of absolute infallibility, though ignorance itself has long been compelled palpably to discern its disgraceful blemishes. In other protestant establishments, tho' expedient improvements have been often proposed and ably supported, how seldom have they obtained the most partial admission? in our own, we know, when, with the wisest caution and mature deliberation, they have occasionally taken place, it has been without relinquishing a tittle of any one essential or truly important part. It is manifest, that, by this conduct, it has always raised its dignity and just estimation to a greater height: it is now well understood to be altogether amenable to reason, and, by free and voluntary appeal from thence, to the word of God, fairly and impartially expounded. Reason, thus humbly yet earnestly applied to revelation, is not depreciated but exalted, not involved in obscurity but the more illuminated. They have unitedly enforced a general conviction, that the flights of enthusiasm having wandered far astray from the sacred doctrines, the insolence of infidelity can derive no plea for mockery. They both are encountering only the illusions of some distempered brain.

"In all sagacious appeals to the primitive sense of scripture, the happiest progress has been made by the following wise procedure. You will generally find the sacred word alone the best expounder of itself. Investigate minutely the connection of the abstruser texts and their relation to the precedent and following sentences. Compare the parallel passages, and observe attentively how each one casts increasing light upon the other. Compare the intricate with the plainer texts, the dissimilar in sound among the former, which in sense bear a real coincidence with the latter. Rest not till all their imputed dissonance is completely harmonized, to your entire satisfaction.' If your hearts are seriously in the work, you will seldom fail of success. Keep continually in your eye the fairest model of the proper method of scriptural criticism, as set forth by Mr. Locke, in his 'Essay for the Understanding St. Paul's Epistles, by consulting St. Paul himself.' You will be convinced, upon accurate and earnest trial, that each individual sacred writer, repeatedly perused with attention, from the beginning to the end, will be found your surest guide, your best commentator upon himself, where the dim illustrations of puzzled critics have only perplexed you with crude conceits and conjectures of their own, that keep the main drift of the pure originals almost utterly out of sight.

"You have heard much complaint of the 'Difficulties and discouragements which attend the Study of the Scriptures in the way of private Judgment:' in a masterly pamphlet so entitled, by Dr. Hare, these are drawn with peculiar strength and liveliness. The unlimited claim of free inquiry, when guiltless of inflaming disaffection to the state, is now in general presumed to be incontrovertible. When the good doctor wrote, the apprehension of Danger to the church in the prosecution of the Study, was

§ Luke ii. 14.

in appearance full of terror. Though this can no longer now be affected (by craft political, not clerical, though the latter bore the blame), other discouragements remain. Great are the difficulties attendant upon the arduous, and therefore much neglected, study to which his delicate mode of suggestion was intended to excite you.

"Fully aware of these difficulties himself, Hare sedulously applied to a thankless task with singular judgment. He had acquired, by great diligence, a previous knowledge of numerous other abstruse parts of learning, requisite to arrive at the precise meaning of the sacred text. In pursuing these important objects, to which he intreats your strict attention, he was painfully struck with many more instances than are commonly supposed of the faulty versions, and false interpretations capriciously wrested from them, to perplex the true, and give colour to the clashing systems of scholastic, metaphysical, theology. It was manifestly for the purpose of clearing the doctrine of revelation from such misconceptions, however enforced by fallible authority, that he traced a seemingly slight, though in fact a profoundly meditated, outline of the extreme perplexities into which all imposed professions and established systems, of *belief* without *understanding*, have entangled the scriptural student, almost at his first setting out.

"He exhibits it to an ingenuous youth of abilities, integrity, and spirit; one who only sought the approbation of a patron of infinite discernment. [Happy am I in supposing I am now addressing a person of similar character.] 'You have time before you, good eyes, a constitution in its prime, a mind prepared for fatigue, a reasonable skill in the languages, and are furnished with a competent knowledge in all the parts of useful learning that are preparatory to this study.' The view of difficulties which he presented to such a youth was not likely to dishearten him in the least. When his right track was so clearly pointed out to him, it must have animated him with redoubled ardour in the pursuit. To check the arrogance (of the learned, shall we say? no, surely; for, to the truly learned, severely reiterated lessons of humility have been long familiar, but) of the empty yet extravagantly vain declaimer upon what he has never taken the pains to examine for himself, it may be sufficient to set before him a slight sketch of the difficulties in question, as traced by this masterly hand.†

"The self-flattering yet inwardly mortified sciolist, at sight of this short but accurate preliminary plan, may probably spurn it altogether, when he finds the task it imposes too rigorous a strain upon his weak nerves, which are only inertly strong. The unlettered methodist, whose art of offence and defence lies altogether in senseless invective, will condemn it as a lure to damnable heresy. The justness of it will approve itself agreeably to you, my more modest young friends, 'quibus arte benigna et meliore luto finxit præcordia Titan. Nam reliquos fugienda patrum vestigia ducunt, et monstrata diu veteris trahit orbita culpæ.'‡ And most natural, in truth, it is, that they should consent to be led or drawn, who are less willing than able to see with their own eyes their way before them. Only let these importunate sticklers for implicit faith in the wisdom of other men be made sensible that it becomes not them to censure such men as Hare, as Locke, as Clarke, as Hoadly, as Jortin, as Watson, as Paley, who have gratefully, piously, exerted those faculties with which a kind Providence has endowed them, to improve their own minds and enable them to guide the docile judgments of their sincere fellow-christians." p. 105.

† See 'The Difficulties and Discouragements, &c.' 2d ed. 1714. Pages 5, 6, and 7.

‡ Juv. Sat. XIV.

LXXIII. Six *more Letters to Granville Sharp, esq. on his Remarks upon the Uses of the Article in the Greek Testament.* By GREGORY BLUNT, *Esq.* 8vo. 200 *pages.* 3*s. Johnson.*

THIS acute and well written performance discovers the hand of a master: we have not room for a long

quotation, take, however, this specimen.

"You use the word Socinian just as the vulgar do every religious and political denomination, except that which happens to describe themselves, namely, as a term of reproach, and not as a name of discrimination. You call them apostates (page 30) and sadducees (p. 42), and charge them with calumny, arrogance (44), and impiety (42, 46, 51); and you represent them as clamorous for a new translation of the scriptures, for the sole purpose of supporting a favourite system, contradicted, as you affirm, by the plainest grammatical construction, and which a more close and literal version, you tell us, must necessarily cut up by the roots (pp. 22 and 44).

"Now, sir, what is there more disgraceful, or more deserving of reproach, in a man's being a socinian, than in his being a lutheran, a calvinist, or an arminian? Socinus was not inferior to any of the reformers in learning, in morals, or in piety, as you may know if you will read his life, which, I suspect, from your censures, you have not yet done. Were any person, therefore, to embrace the religious opinions of Socinus merely because they were his, though such conduct would be quite inconsistent with the protestant principle, yet I see nothing more reproachful in it than there would be in implicitly adopting the opinion of any other man, or body of men calling themselves the church, whether they were catholics or protestants.

"But if every man is to be called a Socinian because he happens to agree with Socinus in one point, you yourself might be called a socinian. For though you have not, like Socinus, advanced so far in the knowledge of the scriptures, nor learned to distinguish so well between the tradition of the elders and the commandments of God (Matt. xv. 2, 3, 6, 9), as to renounce the divinity of Jesus, I presume you have made sufficient progress in that knowledge to renounce, as he did, the divinity of Jesus's mother.

"When you reproach those whom, for the purpose of rendering them odious, you call socinians, with what you please to term Clamour, about the necessity of a new translation of the bible, you discover as great inconsistency and partiality as you before betrayed in the business of the limitations to your rule, and in other parts of your Remarks. You yourself have told the public in your title-page that there are passages which are wrongly translated in the common version: in the course of your pamphlet it appears, that you deem these passages of great importance, call the common rendering of some of them 'very erroneous' (p. 34), and contend that the 'corrected version,' which supports *your* 'favourite system,' 'ought not to be withheld from the mere English reader' (p. 44). Now, sir, why may not other persons, even socinians, if it should so happen, express their wishes for a new translation as well as yourself, without being more exposed than you are to the charge of clamour for a favourite system?

"In page 58, you talk of socinians presuming to lop off a text of scripture. If you mean the three heavenly witnesses (1 John v. 7.), as they are called, but which, like all the other witnesses for the Trinity, have nothing heavenly in them (and I know not what else you can mean) you must surely know by this time, what every one knows who has but a smattering of that species of critical knowledge which relates to the state of the sacred text and its various readings, that the labours of Messrs. Porson, Marsh, and Pappelbaum, have indeed 'unquestionably' *proved* that this passage, so long and obstinately defended, never came down from the Father of lights (James i. 17.), but is, like the trinity itself, one of those many unfruitful works of darkness (Ephes. v. 11.) with which the rulers of the darkness of this world (Ephes. vi. 12.), working abomination and making a lie, have defiled the Lamb's book of life (Rev. xxi. 27.).

"But you are persuaded, you say, that these same socinians would not have been so clamorous for a new translation, had they been aware of your improvements upon the common version, and of your new proofs of the divinity of Jesus: how the wishes of socinians relating to this subject may be affected by your Remarks, I, who am no socinian, though long and pa-

tient study of the scriptures has convinced me that Jesus was *in all things* made like unto his brethren (Heb. ii. 17.), know not; but I will tell you, *en passant*, what effect your Remarks have had, in this respect, upon myself.

"I am one of those who have long wished for a new translation of the bible by public authority, not so much because the present, in some parts of it, discovers an undue bias towards your favourite system or other systems for which I can see no foundation in the original, as because, in very many parts, and in very large portions of it, it is so extremely literal as to be wholly unintelligible to a mere English reader; and, when read in our churches or families, might just as well be read in the Hebrew or Greek. The consequence of this is, that such of the hearers or readers as have more piety than good sense are driven into superstition, and are led to suppose that God may be worshipped and served by a stupid, senseless, and sanctified, reverence for sounds and words, which, as they are not understood, can have no influence upon the conduct; while, on the contrary, such of them as have more good sense than piety are driven towards infidelity, and are led to consider the bible as a book which, in many places, is very confused, absurd, and incomprehensible, and of little use, but to throw dust in the eyes of the vulgar: two opposite evils, both highly injurious to the interest and effect of christianity, and consequently to the happiness of mankind. It is the design and tendency of our most excellent religion to unite us all into one family, and to make us love and esteem each other as brethren; but the tendency of the bible, thus translated and thus read, is to separate us into two classes, the wordly wise and the ignorantly pious, who do not love, because they cannot esteem, each other; but who live together, deceiving and deceived, the former even deeming it a kind of pious fraud to impose upon the latter, whom, at the same time, they cannot help despising for being duped by the imposition.

"To reasons like these, for which chiefly I desire a new authorised translation, nothing which you have said is any way applicable; and as to any other reasons, derived from a disbelief of the divinity of Jesus, your 'new proofs' have not in the least abated my wishes upon that ground, as you may pretty well guess from the preceding examination of these proofs. The specimens, however, which you have given of your abilities for correcting the common version have most certainly had some influence upon my wishes for a new translation: they have made me heartily wish that, whenever the good work shall be undertaken, neither you, nor any one else who cannot give better proofs than you have done of his qualifications for the employment, should have any concern in the business. But to return to your treatment of these clamorous socinians.

"Why are those who, in obedience to what they believe to be the voice and meaning of Jesus and his apostles, 'deny divine honour to our lord the Christ, or Messiah,' to be branded with the title of apostates? Why is he who teaches that Jesus is 'nothing but a man,' because he is persuaded, after a careful inquiry, that revelation teaches the same thing, to be contemptuously called a sadducee? Why are christians of this description to be accused of 'calumny,' because they say that some passages of scripture have been corrupted? have not you said the same thing in these very Remarks? And why are they to be charged with 'arrogance' because, by the help of manuscripts, versions, fathers, and other aids of just and sober criticism, they attempt to correct these passages, and to restore them to their original integrity? have not you done this likewise? Are your charges, too, like your limitations, made to affect others, without affecting yourself? or is it arrogance in those wretches, whom you think proper, in consequence, shall I say, or in proof, of your orthodoxy, to insult with the titles of apostates and sadducees, to think of doing as you do? be it so; still I see no cause for so much rage and railing. If some socinians, or other deniers of our lord's divinity, have occasionally presumed to collate your favourite Alexandrian MS., that need not thus disturb you; there will yet remain distance enough between you and them: you will still stand unrivalled

till some of them shall aspire, and I know not that they have yet shewn symptoms of aspiring, to the honour of drawing any text of that MS., letter by letter, or of making any tittle of it nearly three times as long as it is broad, by the help of a magnifying glass.

"But you go on to execrate as 'impious' those who, though they receive the word with all readiness of mind, and search the scriptures daily, whether this thing be so (Acts xvii. 11.) yet cannot find any proof, new or old, that Jesus is really Jehovah. This would be a serious and a heavy charge indeed, if you had any foundation for it; but you produce none: you do not condescend to say in what their *impiety* consists. All that I can find that looks like the least attempt to corroborate a charge which you have repeated more than once is, where you say (page 42), 'our socinian sadducees, who have *impiously* entitled our lord a *mere man*, and *nothing but a man*, and *simple human nature*, will not be able to digest this necessary doctrine' [of our saviour's divinity] 'until they humble themselves to receive instructions from the holy scriptures.'

"Now, sir, you yourself must know, that those whom you here speak of profess not only to receive instructions from scripture, but to reject the doctrine you deem necessary (to salvation, I suppose), for that very reason, *because* they receive instructions from scripture, and listen to it, in opposition to those who teach for doctrines the commandments of men (Matt. xv. 9.). Either, therefore, you do not believe what they say—and it will reflect no honour upon your candour to disbelieve the solemn and repeated assertions of men who have never forfeited their veracity, and whose assertions indeed, on this subject, are indisputably confirmed by their labours—or else, by receiving instructions from scripture, you must mean receiving the explanations of, and deductions from, scripture, given by yourself and your orthodox brethren. And, in that case, I leave every one to judge who it is that has most need of humility, the unitarian, when he disputes your claim to infallibility, or you yourself, when you call him an impious sadducee, for refusing to submit to it. You would perhaps feel the justice of this observation more forcibly, if a papist were to tell you, as any of them, with as much reason on his side as you have on your's, might tell you, that you will not be able to digest the necessary doctrine of transubstantiation, until you humble yourself to receive instructions from the holy scriptures." p. 167.

LXXIV. THE *Etymology and Syntax of the English Language, explained and illustrated. By the* REV. ALEXANDER CROMBIE, LL.D. 8vo. 300 *pages.* 7*s. Johnson.*

THIS judicious and able production would afford many extracts; but we shall insert only the preface and conclusion. We refer our readers to the work: the perusal of which will amply repay their time and attention.

"That a superficial acquaintance with any art or science frequently induces the belief that it has attained perfection, and is therefore incapable of improvement, is a fact which experience demonstrates and philosophy can explain. The sciolist, though scarcely initiated into the mere rudiments, is prone to measure the extent of human knowledge by the sphere of his own intellection. Inexperienced in the difficulties, and unconscious of the acquirements, which an intimate acquaintance with any subject would present to him, he deems the farther investigation of it to be a superfluous task; and, though he has scarcely crossed the threshold of the science, fancies that he has explored its inmost recesses. If any difficulty by chance occur, he is apt to dismiss it, as a matter rather of curious speculation than profitable enquiry, just as if the measure of his own comprehension were the only standard of usefulness and inutility: nor is it possible to undeceive him, till minute investigation and more extended enquiry have convinced him of his error.

"To such, therefore, as believe that the Etymology and Syntax of the English language have been fully illustrated, and are perfectly ascertained, it would be vain to adduce any

conciliatory argument, in justification of any new attempt to elucidate the subject. To those who have studied the language with attention, the author believes any vindication or apology to be wholly unnecessary.

"The treatise now submitted to the public is intended chiefly for the improvement of those who have made some advancement in classic literature, and are desirous of attaining a critical acquaintance with their native tongue. If it be calculated to answer the end proposed, it will doubtless meet with a favourable reception. If, on the contrary, the publication should be regarded as a fruitless labour of the press, it will be justly doomed to that fate which every unnecessary intrusion on the public attention unquestionably deserves.

"While the author acknowledges his obligations to the labours of his predecessors in this department of literature, he trusts that the intelligent reader will perceive, that he has neither copied with servility, nor implicitly adopted the opinions of others; but has, in every question, exercised his own judgment, in observance of that respect which all men owe to truth, and consistently, he hopes, with that deference which is confessedly due to transcendent talents.

"Of the numerous observations which the treatise contains, the author believes that many are original: that all of these shall be honoured with a favourable verdict in the court of criticism, he has not the vanity to suppose. If they be found subservient to the elucidation of any controverted point, be the ultimate decision what it may, the writer will attain his aim.

"The treatise having been composed amidst the solicitudes and distractions of a laborious profession, he has reason to apprehend that some of those inaccuracies which he has, for the improvement of the young student, exemplified from the writings of others, will be detected by the critical reader in this also. But whatever judgment may be pronounced concerning the diction in other respects, he trusts that it is not chargeable with obscurity; and that he may be able to say, in the humble language of the poet,

——'Ergo, fungar vice cotis, acutum
Reddere quæ ferrum valet exsors ipsa secandi.' Hor. de Art. Poet."

"I have now endeavoured to explain and illustrate the etymology and syntax of the English language. I cannot, however, dismiss the subject without earnestly recommending to the classical student to cultivate a critical acquaintance with his native tongue. It is an egregious but common error to imagine, that a perfect knowledge of Greek and Latin precludes the necessity of studying the principles of English grammar. The structure of the ancient and that of modern languages in Europe are very dissimilar. Nay, the peculiar idioms of any language, how like soever in its general principles to any other, must be learned by study and an attentive perusal of the best writers in that language: nor can any imputation be more reproachful to the proficient in classic literature, than, with a critical knowledge of Greek and Latin, which are now dead languages, to be superficially acquainted with his native tongue, in which he must think, and speak, and write.

"The superiority of the Greek and Latin over the English language, in respect of harmony, graceful dignity, conciseness, and fluency, will be readily admitted. Our language is, comparatively, harsh and abrupt: it possesses strength, indeed, but unaccompanied with softness, with elegance, or with majesty. It must be granted, also, that the Greek is perhaps a more copious, and is certainly a more ductile, and tractable, language. But though, in these respects, the English be inferior to the languages of Greece and Rome, yet, in preciseness of expression, diversity of sound, facility of communication, and variety of phrase, it may claim the preeminence. It would be easy to evince the truth of this assertion, did the limits which I have prescribed to myself permit: the fact is, that analogous languages almost necessarily possess a superiority, in these respects, over those which are transpositive.

"It is to be remembered, also, that our language is susceptible of high improvement; and, though its abrupt and rugged nature cannot be

entirely changed, much may be done to smooth its asperities and soften its harshness.

" As a farther inducement to the study of the English language, I would assure the young reader, that a due attention to accuracy of diction is highly conducive to correctness of thought; for, as it is generally true that he whose conceptions are clear, and who is master of his subject, delivers his sentiments with ease and perspicuity, so, it is equally certain, that, as language is not only the vehicle of thought but also an instrument of invention, if we desire to attain a habit of conceiving clearly and thinking correctly, we must learn to speak and write with accuracy and precision.

" It must, at the same time, be remembered, that to give our chief attention to mere phraseology, or to be more solicitous about the accuracy of the diction than the value of the sentiment, is a sure indication of a nerveless and vacant mind. As we estimate a man, not by his garb, but by his intellectual and moral worth, so, it is the sentiment itself, not the dress in which it is exhibited, that determines its character and our opinion of its author.

' True expression, like th' unchanging sun,
Clears and improves whate'er it shines upon,
It gilds all objects, *but it alters none.*'
POPE.'

" In short, the precept of Quintilian should be studiously observed: ' curam ergo verborum, rerum volo esse solicitudinem.' Inst. Orat. lib. viii." p. 302.

LXXV. PRACTICAL DISCOURSES. *By the* REV. RICHARD WARNER, *Curate of St. James's Parish, Bath.* 8vo. 250 *pages.* 7*s.* *Robinson.*

THESE sensible and truly liberal discourses are nine in number; five of which are on the evidences of christianity: the others are on useful and practical subjects. We insert the preface, as explanatory of the nature and spirit of the work.

" In order to avoid the imputation of an Affected Title, I think it necessary to explain what I mean by the one which I have chosen for the volumes now presented to the public.

" The term Practical Discourses (applied to all the following ones, except those on the evidences of our holy religion), is intended to designate a series of sermons, founded on the Precepts, rather than the Pretended Doctrines, of the New Testament; whose object it is to develope and enforce the obligations of Moral Righteousness, and not to discuss points of useless speculation, nor controverted articles of faith. They were written, preached, and, I hope, are calculated, for every description of christians; for all those who believe the divine mission of Jesus Christ; who consider his religion more as a rule of conduct than as a bone of contention; and hold practical piety and holiness of life to be of greater importance to themselves and of higher value in the sight of God than the most biggotted attachment to any forms of mere human invention, or the most zealous devotion to any creeds fabricated by the ingenuity of uninspired men.

" Whatever wild enthusiasts, on the one hand, or worldly divines, on the other, may conceit, assert, or write, to the contrary, THIS I must continue to think, as long as my faculty of ratiocination remains unclouded, that christianity, according to the spirit and letter of the gospel, is a system neither veiled by mystery nor involved in difficulty, as the former would lead mankind to imagine; nor is it essentially and exclusively associated with any particular form of liturgy, system of establishment, or modification of government, as the latter would suggest. Its real doctrines display, in language level to the lowest intellect, mercy to the contrite, aid to the humble, and eternal happiness to all good christians, ' conveyed through the intercession, and ratified by the death and resurrection, of a Mediator.' Its precepts impose most pure and perfect, and, at the same time, most plain and simple, rules of morality on every class and description of men; and its promises of salvation are given unreservedly to all those who believe the one and practise the other; whatever be the

nation, people, or language, to which they belong, or the nominal distinctions by which they are separated from each other; whether they be of Paul or Apollos, of Luther, Calvin, or Arminius; of the Romish pale or the reformed church; followers of presbyterianism or advocates of episcopacy.

"To place these simple but interesting doctrines in an affecting and impressive point of view, and to urge upon mankind the steady observance of the precepts of christianity (which, indeed, is intimately connected with, and naturally flows from, the sincere belief of these doctrines), is, if I do not greatly err, genuine evangelical preaching: and the teacher who leads his hearers into the mazes of mystery, bewildering them with 'irresistible grace, imputed righteousness, positive predestination, particular redemption, the perseverance of the saints,' or such like incomprehensible jargon —and the divine who deludes them by accommodating his discourses to the popular errors, the reigning prejudices, or the fashionable habits of thinking which characterize these times, the spirit of party, or the suggestions of secular interest—appear to be alike unworthy of the office they have assumed, and traitors to the cause they profess to support.

"If ever there were a period in the annals of this country that called more particularly, and with a louder voice than common, upon the ministers of religion for the adoption of this *true gospel preaching*—a preaching which breathes into the hearts of the hearers the spirit of genuine righteousness, inspires their bosoms with the real feelings of christian charity, and warms their souls with the vital heat of true practical piety—surely, that period is the one in which we live; when an almost general corruption of principle, and universal dissoluteness and levity of manners, contaminate the character of the country and open prospects of dismal augury to our future public happiness and national duration. Whilst an unmanly and disgraceful passion for dissipation, a constant feverish thirst after pleasure and amusement, a careless indifference to the interests of religion, or an open contempt of its forms and sanctions, mark the manners of high life, the lower classes are sunk into the grossest and most lamentable debauchery, and, without conscience or feeling, destitute of principle and void of humanity, they appear to be ripe for violence, confusion, and every evil work; and ready, on the first opportunity, to rise in their might, overturn the rich column of the superior orders of the state, crush the tender fillagree of high life, brush away the fantastic frippery of fashion, and, confounding all the classes and destroying all the distinctions of civil society, to produce a counterpart of that tragedy of anarchy and horror in our own country which we have seen a few years since acted in a neighbouring nation.

"With a field like this before them, so tangled with weeds, and where so many enemies are sowing tares, peculiar and powerful is the obligation imposed upon the ministers of religion to exert themselves with more than ordinary ardour, and to watch with more than common vigilance; to follow the example of their Lord and Master in their public exhortations, and, instead of preaching on barren points or disputed doctrines, to quit polemics and hold fast essentials; to urge upon their flocks the importance of holiness, innocence, and usefulness of life; and to dwell, with earnestness and energy, upon what constitutes the body, spirit, and essence, of christianity—its all-perfect morality. Preaching thus, and *acting* consistently with their exhortations, the ministry may hope to regain that influence on the morals of society which their exemplary predecessors, in happier and better days, enjoyed; they may hope to rouse the higher classes to a sense of their danger and their duties; to recover the subordinate ones from the melancholy state of moral degradation into which they are sunk; to revive through the nation the manly and decent, the honourable and virtuous, old English character; and, by thus inspiring the whole body politic with the spirit of religion and the love of virtue, at once to fulfil their office and gratify their patriotism, at once to render their country good and happy, uniformly prosperous and permanently great." p. xiii.

We likewise present our readers with an extract of some length, from

the discourse entitled the Christian Spirit.

"LUKE IX. 55.

'Ye know not what manner of spirit ye are of.'

"That you may feel the full force and import of this admonitory hint, it is necessary for me to recal to your recollection the occasion on which it was delivered, and the particular circumstances that induced our blessed Saviour to direct so severe a reproof to his chosen disciples and constant followers. The words of the sacred writer, accompanied by a few illustrations, will give ample information on both th se heads.

"'And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face; and they went and entered into a village of the Samaritans, to make ready for him.' As the period now approached when our blessed Lord's ministry was to close, and the salvation of mankind to be sealed by his death upon the cross, he prepared to meet the event, by quitting Galilee and journeying towards Jerusalem, the theatre on which the awful catastrophe was to be accomplished. In his way thither, he must necessaril pass through the intermediate province of Samaria; and, as the journey was too long and fatiguing to be performed without respite and repose, he dispatched some of his disciples forwards to a city which lay in his road, that they might prepare before-hand for the reception of himself and the large company which usually attended him.

"'And they would not receive him, because his face was as though he would go to Jerusalem.' I have had occasion already to mention the disputes that subsisted between the Jews and the Samaritans, and to hint at the causes which gave rise to them. To render the passage, however, perfectly clear to you, it may be necessary for me to state some further particulars relative to this di gust between the two provinces, which had originated several centuries before the birth of our Saviour, and burned at that time with a fury equal to its long continuance.

"On the final carrying-away of the ten tribes into a captivity that was never to terminate, their vanquisher, the Assyrian monarch, dispatched a colony of his own Gentile subjects into the province which his conquests had depopulated; and, after a time, appointed an Israelitish priest to instruct them in the law and worship of the one true God. Thus incorporating the Mosaical ritual with their own preposterous forms of religion, these new possessors of Samaria continued to unite the service of Jehovah with that of the monstrous deities of pagan mythology, till the return of the Jews from the Babylonian captivity, when they purified their religion from all its aforesaid abominations of Gentilism, moulded their ritual into a close resemblance to the Jewish liturgy, and erected a splendid temple on mount Gerizim, on a plan similar to the stately structure which had long crowned the summit of the holy hill of Zion, at Jerusalem.

"Allied thus to the Jews by religious conformity, they would willingly have entered into the closest bonds of church communion with them; but their overtures being rejected by this proud and bigotted people, who arrogated to themselves and their seed the exclusive right to all God's promises and the exclusive enjoyment of all their beneficial consequences, the friendly feeling which the Samaritans had entertained towards them was converted into the most rancorous hatred.

"Cut off, therefore, by the unsocial spirit of Jewish intolerance, from worshipping at the temple of Jerusalem, the general resort of the pious observers of the Mosaical ritual, in consequence of God's own declaration, that it was 'the place where men ought to worship,' when he vouchsafed to assure Solomon, 'I have hallowed this house which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.' 'I have chosen this place to myself for an house of sacrifice.' Precluded, I repeat, from offering their sacrifices on mount Zion, the Samaritans boldly determined to deny the peculiar holiness of its temple, and to attribute to the structure erected by Sanballat on mount Gerizim, in their own country,

that sanctity which they refused to concede to the other.

" Long experience has justified the assertion, that no disputes burn with such fury, excite such malignant emotions, or impel to such fearful acts of violence and cruelty, as religious differences. Involving the dearest interests of mankind, and addressed alike to their hopes and fears, their understanding and their passions, the religious principle sinks deeply into the soul; and that peculiar modification of it which is imbibed in early youth, twining itself round the heart and becoming identified with the feelings and opinions of the mind, is consequently regarded with a parental fondness, that renders man quick to defend, fierce to resent, and eager to punish, any opposition to, or violation of, this darling sentiment.

" In this manner we may account for the deadly feud and settled hatred which subsisted between the Samaritans and the Jews: an hatred that blazed out in frequent mutual acts of ferocity and unkindness, that precluded in either party all the offices of charity and good-neighbourhood; and, in the case before us, prevented the Samaritans from receiving Christ, because, by going to Jerusalem to celebrate the feast, he had tacitly given a preference to the temple of that city, and decided against them the long-agitated and fiercely-disputed question, at which temple 'men ought to worship.'

" The evangelist proceeds to inform us, that ' when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven to consume them, even as Elias did?' The disciples as yet were but MEN; and, notwithstanding the reiterated divine discourses of their Master, ' the gracious words ' which fell so frequently ' from his lips ' in their hearing, and the bright example which shone so perpetually before their eyes in his conduct, the weakness of humanity was still displayed in their behaviour, in occasional starts of passion, in repeated misconceptions of his actions, and in frequent false interpretations of his language. In the present instance, the leaven evinced itself in a remarkable manner. They resented the disrespect which the Samaritans had manifested to their Master, and the inhospitable rudeness with which they had treated his followers; but it was the *old religious grudge* which whetted their rage into the sharpest malignity, and induced them to propose a mode of punishment for the offenders, as dreadful as it was exemplary, as cruel as it was expeditious.

" ' But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them.' A reproof which may be paraphrased to the following effect.—' How is it that ye are so long deaf to my precepts, and blind to my practice? Know ye not yet, that the religion which I *preach*, and ye *profess*, is utterly inconsistent with those emotions of rage, hatred, and revenge, which dictated the horrid wish ye have now expressed, of instant destruction upon the heads of the Samaritans? or can ye forget the multiplied injunctions to charity and meekness which I have enforced upon you, the many lessons of humanity and loving-kindness that I have taught you, and the repeated instances of mercy and forgiveness that I have displayed before your eyes? The treatment we have experienced from these people is, doubtless, uncourteous and provoking; but because they have disregarded the rules of hospitality, ye will not, therefore, be justified in breaking through all the obligations of justice and all the laws of humanity. Besides, did even justice permit that the small crime they have committed should be punished by an infliction so great as that ye have imprecated upon them; or did not even humanity prohibit the wish that destroys a human being in imagination, and the act that deprives a fellow creature of life in reality; yet, notwithstanding, ye, who are christians, ought to know that the principles of your religion are utterly opposite to the spirit that dictates such unfeeling aspirations, or impels to such ferocious deeds. Ye ought to know, that the prominent features of your profession are brotherly-love, meekness, and placability; and that forgiving your enemies, and forget-

ting their provocations, are the only allowable means of heaping coals of fire upon their heads.

"'But if ye urge religious motives as the cause of the fierce indignation which ye have just manifested against the Samaritans, and pretend that it was chiefly excited by their impious arrogance, in attributing a superior sanctity in their house of worship to the holy place at Jerusalem, by a difference in your respective tenets and an opposition in your national creeds —ye still deserve severe reprehension, and are entirely ignorant of the faith ye profess, its genius and tendency, its nature and design. That intemperate zeal which generates hardness of heart and harshness of judgment, which leads to violence of opposition and severity of conduct, is equally inconsistent with the spirit of christianity, and hateful in the sight of God, from whom it originally came. It is entirely adverse to that humility and lowliness of mind, indispensably requisite in the professors of religion, which reduces all mankind to one common level with respect to spiritual rights; which proffers its advantages and graces, its promises and rewards, upon the same equitable terms to all alike, without distinction of nation, sect, or church; which scorns all accommodation with human prejudices and passions; and holds out no offers of exclusive preference or peculiar favour (independently of its promised blessings upon moral righteousness) by which vanity can be soothed or pride can be encouraged.'

"According to the above paraphrase of our Saviour's words, which is supported and confirmed by the circumstances of the story, we learn that the reproof in the text is levelled against bitterness of spirit in general, and want of charity in matters of religion in particular. With respect to its first application, it comprehends in one sweeping sentence of condemnation every emotion and sentiment, every thought and action, that can interfere with, or substract from, the happiness or comfort either of individuals or society; and as to the latter, it more pointedly reprehends that rancour and ill-blood, that disdain and contempt, which too frequently emanate from difference of opinion in concerns of faith, and which have, at various periods, exhibited themselves on the theatre of the world, in the frightful forms of intolerance, persecution, and massacre. To this point of view we shall confine our attention and remarks for the remainder of our discourse.

"Were not the melancholy fact pressed upon our belief by the accumulated records of history and the constant observations of experience, we should have some difficulty in crediting the horrible effects which have resulted from religious fury and misguided zeal amongst christians in former ages, or the unhappy consequences which so frequently follow the theological disputes and sectarian divisions of our own times.

"That the professors of a religion whose foundation rests upon that grand compounded virtue, the fear of God and the love of mankind—whose precepts breathe the spirit of mildness and mercy and enjoin the cultivation of unity, peace, and concord—whose promises are made, and rewards secured, exclusively to the dispositions of meekness and humility, compassion and clemency, charity and brotherly love, purity and piety—whose blessed Author exhibited the most perfect pattern of philanthropy and benevolence in his own person, and enforced by his example, as well as his commendations and commands, the practice of every virtue that can cement society together in cordiality, affection, and tranquillity—whose grand employment upon earth was to promote 'the glory of God in the highest,' and to diffuse 'peace and good will amongst the sons of men'—who lived but to do good, to increase and establish the happiness of mankind, and at length *died* for the same purpose of exalted beneficence—that the professors of such a faith, and the followers of such a Master, as this, should harrass, persecute, and destroy their fellow-creatures, for the honour of God and the benefit of religion, in order to increase the worshippers of the one and to extend the blessings of the other, implies so monstrous an inconsistency, that reason doubts for a moment whether human nature could fall so deeply into mingled absurdity and wickedness; and credulity herself is staggered, as she turns over the pages of martyrology,

and beholds the *Christian* deliberately condemning his brother to the rack, the faggot, and the stake, under the pretext of doing the Almighty service, and preserving the true faith in purity and safety.

"But while we are compelled with pain to admit the truth of these representations of man's infatuation and ferocity in antecedent ages, we are also cheered by the reflection, that modern times are free from the charge and guilt of such diabolical conduct; and that though the spirit of religion have not as yet so far influenced society, as to make us 'all of one mind' in spiritual affairs, to weed out uncharitable opinions, or restrain harshness of judgment amongst the different sects of believers, yet, that the increase of knowledge and wider diffusion of science have operated to abolish the most hateful features of religious persecution; and that fire and sword are no longer appealed to as arguments to prove the christian verity, or as engines to punish any aberration from the catholic faith.

"Our business, therefore, in the succeeding pages is, not to represent the folly and wickedness of that fiery zeal which flames out into fury against the sectarian or heretic, and is only to be quenched by the *blood* of its victim, but to comment upon that milder species of intolerance which generates in those who are influenced by its acrimony against, or contempt of, other men, which renders them uncharitable in their opinions of persons of contrary persuasions to themselves, and attributes the rise of every difference in matters of speculative belief, either to weakness of head or dishonesty of heart. That christians of this description 'know not what spirit they are of,' will readily appear, by considering, how greatly such a conduct as this militates against the sober dictates of right reason, as well as the express commands of divine revelation.

"When man, divesting himself of prejudice and passion, looks calmly into his own mind, or deliberately considers the objects by which he is surrounded, he perceives that every thing, both within and without him, is calculated to repress the ebullitions of pride, and to allay the fumings of self-conceit. He discovers that the faculties of his mind are such as should by no means inspire him with confidence in their decisions, since his judgment is liable to perpetual cloudiness and error, and his understanding to frequent imposition and mistake; since his boasted reason is but an imperfect principle, whose range is confined within very narrow limits, and whose conclusions are far removed from infallibility.

"If he make excursions into the moral and natural world, he will find the same mortifying conviction of his defective powers, and the same diffidence in his intellectual capacities, pressed upon him from every quarter. In the dispensations of the Creator with respect to his creatures, he will soon see much to surprise and perplex him; much that he can neither account for nor comprehend. 'The ways of Providence are dark and intricate,' and the human understanding endeavours in vain to trace their operations and detect their ends. 'Then thought I to understand these things,' says the psalmist, speaking of some of the moral dispensations of the Deity, 'but they were *too hard* for me.'

"In the natural world, also, he will at every step be taught humility and modesty. A few secondary causes lie, indeed, within his reach, and his ingenuity will attempt to account for some appearances whose sources are less open to observation; but the great laws by which the various parts of the wonderful and complicated machine are governed and regulated, by which they are preserved or supported, renovated or revived, are to him, like the ways of their everlasting Author, utterly inscrutable and past finding out. He will perceive and confess that he is only gazing upon the surfaces of things; and that, when questioned as to the causes from which they originate and the principles on which they depend, he can only hang his head in bashful silence and hide his face in the dust. 'Hast thou entered into the springs of the sea?' says the Almighty to Job, 'or hast thou walked in the search of the depth? Have the gates of death been opened unto thee; or hast thou seen the doors of the shadow of death? Hast thou perceived the breadth of the earth; declare if thou knowest it all? Where is the way where light

dwelleth? and as for darkness, where is the place thereof, that thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof? Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war? Hath the rain a father? or who hath begotten the drops of dew? Out of whose womb came the ice? dost thou know the balancings of the clouds? The wondrous works of Him who is perfect in knowledge?' " p. 159.

Mr. Warner informs us, at the close of the work, that a second volume is in the press.

LXXVI. MINSTRELSY OF THE SCOTTISH BORDER: *consisting of historical and romantic Ballads, collected in the southern counties of Scotland; with a few of modern date, founded upon local tradition. vol.* 3. 8*vo.* 420 *pages.* 10*s.* 6*d. Longman and Rees.*

THIS curious and etertaining production contains a variety of poetical pieces, under the description of historical ballads, romantic ballads, and ancient ballads. The notes are also full of information. We transcribe the last six pages, as suited to the present perilous times.

" WAR SONG
OF THE
Royal Edinburgh Light Dragoons.
" BY WALTER SCOTT.

" *Nennius.* Is not peace the end of arms?
" *Caratach.* Not where the cause implies a general conquest.
Had we a difference with some petty isle,
Or with our neighbours, Britons, for our landmarks,
The taking in of some rebellious lord,
Or making head against a slight commotion,
After a day of blood peace might be argued;
But where we grapple for the land we live on,
The liberty we hold more dear than life,
The gods we worship, and, next these our honours,
And, with those, swords, that know no end of battle..
Those men, beside themselves, allow no neighbour,
Those minds, that, where the day is, claim inheritance,
And, where the sun makes ripe the fruit, their harvest,
And, where they march, but measure out more ground
To add to Rome....
It must not be. No! as they are our foes,
Let's use the peace of honour—that's fair dealing;
But in our hands our swords. The hardy Roman,
That thinks to graft himself into my stock,
Must first begin his kindred under ground,
And be allied in ashes.——

" BONDUCA.

" The following war-song was written during the apprehension of an invasion; and the author little thought that the circumstances of the nation would so speedily justify its republication. The corps of volunteers to which it was addressed was raised in 1797, consisting of gentlemen, mounted and armed at their own expence. It still subsists, as the right troop of the Royal Mid Lothian Light Cavalry, commanded by the honourable lieutenant-colonel Dundas. The noble and constitutional measure of arming freemen in defence of their own rights was no where more successful than in Edinburgh, which, at the conclusion of the war, furnished a force of 3000 armed and disciplined volunteers, including a regiment of cavalry, from the city and county, and two corps of artillery, each capable of serving twelve guns. To such a force, above all others, might, in similar circumstances, be applied the exhortation of our ancient Galgacus: 'Proinde ituri in aciem et majores vestros et posteros cogitate.'

" WAR-SONG, &c.

" To horse! to horse! the standard flies,
The bugle sounds the call;
The Gallic navy stems the seas,
The voice of battle's on the breeze,
Arouse ye, one and all!

From high Dunedin's towers we come,
A band of brothers true;
Our casques the leopard's spoils surround,
With Scotland's hardy thistle crown'd;
We boast the red and blue.*

Though tamely crouch to Gallia's frown,
Dull Holland's tardy train;
Their ravish'd toys tho' Romans mourn,
Tho' gallant Switzers vainly spurn,
And, foaming, gnaw the chain..

Oh! had they mark'd the avenging call
Their brethren's murder gave,
Disunion ne'er their ranks had mown,
Nor patriot valour, desperate grown,
Sought freedom in the grave!

Shall we, too, bend the stubborn head,
In freedom's temple born,
Dress our pale cheek in timid smile,
To hail a master in our isle,
Or brook a victor's scorn?

No! though destruction o'er the land
Come pouring as a flood,
The sun that sees our falling day
Shall mark our sabres' deadly sway,
And set that night in blood.

For gold let Gallia's legions fight,
Or plunder's bloody gain;
Unbribed, unbought, our swords we draw,
To guard our king, to fence our law,
Nor shall their edge be vain.

If ever breath of British gale
Shall fan the tri-color,
Or footstep of invader rude,
With rapine foul, and red with blood,
Pollute our happy shore..

Then farewell home! and farewell friends!
Adieu each tender tie!
Resolved, we mingle in the tide,
Where charging squadrons furious ride,
To conquer or to die.

To horse! to horse! the sabres gleam;
High sounds our bugle-call;
Combined by honour's sacred tie,
Our word is, *Laws and Liberty!*
March forward, one and all!

"*Note on the War-Song.*

"O had they mark'd the avenging call,
Their brethren's murder gave. p. 418. v. 2.

"The allusion is to the massacre of the Swiss guards, on the fatal 10th August, 1792. It is painful, but not useless, to remark, that the passive temper with which the Swiss regarded the death of their bravest countrymen, mercilessly slaughtered in discharge of their duty, encouraged and authorized the progressive injustice by which the Alps, once the seat of the most virtuous and free people upon the continent, have, at length, been converted into the citadel of a foreign and military despot. A state degraded is half enslaved." p. 420.

"* The royal colours.

LXXVII. A GUIDE *to all the Watering and Sea-Bathing Places; with a Description of the Lakes, a Sketch of a Tour in Wales, and Itineraries. Illustrated with Maps and Views. By the Editor of the Picture of London.* 12*mo.* 420 *pages.* 12*s. Phillips.*

THIS amusing performance gives an account of the watering-places, alphabetically: we add the sketch of Worthing, being less known than many others to our countrymen.

"Worthing, distant fifty-nine miles from London, and eleven westward of Brighton, possesses many attractions, which contribute to render it a desirable residence for those who really wish to enjoy the benefits of sea-bathing or air. It is surrounded, at the distance of not quite a mile, by the uninterrupted chain of the Sussex downs, which, forming nearly an amphitheatre, completely exclude, even in the winter months, the chilling blasts of the northern and eastern winds. It is a very common thing to see a considerable number of bathers here, even in the depth of winter, the thermometer being generally higher than at Brighton, and, upon an average, between two and three degrees above London. But this rural village possesses other powerful recommendations; a facility of bathing in the most stormy weather, and an extent of sand, as level as the carpet, of at least seven miles towards the west and three to the east, on which the pedestrian or the horseman may enjoy the full refreshment of the sea breeze, during the reflux of the tide, without interruption.

"Never was there an instance of the effects of public partiality more strongly exemplified than at Wor-

thing. In a short space of time, a few miserable fishing huts and smugglers' dens have been exchanged for buildings sufficiently extensive and elegant to accommodate the first families in the kingdom. The establishment of two very respectable libraries (Spooner's and Stafford's), at each of which the most popular newspapers are regularly received, and the erection of very commodious warm baths (Wickes's) within a very few years, sufficiently prove how far it has risen in public estimation.

"Worthing is in the parish of Broadwater, a village about the distance of half a mile, which now looks contemptible when contrasted with the growing splendour of its dependent.

"The manor of Broadwater formerly belonged to the family of the CAMOIS, who flourished from the time of Edward the first until the sixteenth century. A singular anecdote is recorded of sir John Camois, who, by a deed regularly executed, 'of his own free will, gave and demised *his wife Margaret* to sir William Painel, knight, with all her goods, chattels, and other appendages, to have and to hold during the term of her natural life!' This instance of packing off a wife, bag and baggage, shews that pope Gregory was not mistaken when he wrote to Lanfranc, archbishop of Canterbury, that he had heard there were certain persons in Scotland, who not only *forsook*, but *sold*, their wives, whereas in England they *gave* and *granted* them away.

"The neighbourhood of Worthing is exceeded by no place in the kingdom, in the number, variety, and agreeableness, of its rides. The downs are always dry, the soil being chalky, with brown mould or clay, and, where cultivated, produce good crops of corn, besides feeding large flocks of sheep.

"The modern buildings of Worthing are immediately upon the coast, but the village extends towards the downs, in a straight line, for near half a mile. The inhabitants express considerable apprehensions from the inroads of the sea, which, they say, has been progressively gaining ground for the last thirty years; and some even recollect when houses stood where the sea now flows.

"The manor of Broadwater lately belonged to the earl of Warwick, who built a very noble house at Worthing, fronting the sea, the last owner of which was Major Commerell, of the Life Guards.

"Among the conveniences of Worthing, must not be forgot the facility with which visitors are at all times accommodated with very good saddle horses, if they do not come provided with that necessary assistant to the enjoyment of country exercise.

"The post arrives about ten o'clock, and leaves Worthing again about three.

"The villages in the vicinity of this place have been described in the accounts of Brighton, Bognor, and Little Hampton." p. 391.

An appendix presents a description of the Lakes and of North and South Wales; with a general itinerary. The numerous plates are executed with neatness and accuracy.

LXXVIII. A TOUR *throughout South Wales and Monmouthshire; comprehending a general Survey of the Picturesque Scenery, Remains of Antiquity, Historical Events, Peculiar Manners, and commercial Situations, of that interesting Portion of the British Empire.* By J. T. BARBER, F. S. A. 8vo. 360 *pages. Cadell and Davies.*

THIS tour is divided into twenty-three chapters, containing a particular account of the country through which he passed, with some judicious and excellent observations. A superior edition of this work has been printed. The introduction, being curious, we insert it.

"In making the tour of South Wales and Monmouthshire, the admirer of picturesque beauty dwells with peculiar pleasure on a tract of country comprising the greater part of Monmouthshire, and bordering the Severn and Bristol channel, to the western limits of Pembrokeshire. In this enchanting district, a succession of bold hills, clothed with wild forests, or ornamental plantations and delightful vallies, present themselves in constant variety: many fine estua-

ries and rivers, picturesque towns and princely ruins, also adorn the scene, whose charms are inconceivably heightened by the contiguity of the Bristol channel, which washes the coast; in some places receding into capacious bays, in others, advancing into rocky promontories of the most imposing grandeur.

"The Statistical Enquirer finds equal subject of gratification in the uncommon fertility of several vallies, and the woody treasures of numerous hills, bearing myriads of oaks and other first-rate timber trees. The mineral wealth of the country, and its convenient coast for traffic, are likewise subjects of high consideration; and, while the statist applauds the late rapid strides of manufactures and commerce in this district, he may discover sources, hitherto latent, for their increase.

"The Historian cannot fail of being interested while treading on the ground where Britons made their latest and most vigorous efforts for independence, against successive invaders; nor the Antiquary, while traversing a country replete with monuments of the druidical ages, military works of the Romans, Britons, Saxons, and Normans, and the venerable relics of numerous religious foundations.

"Beyond this stripe of country, from ten to twenty miles in width, forming the southern extremity of Wales, and an intermixture of rich scenery (particularly in the neighbourhood of Brecon), with prevailing dreariness on the eastern frontier, South Wales exhibits a tedious extent of hills without majesty, vallies overrun with peat-bogs, and unprofitable moors. Besides the superb ruins of St. David's, the course of the Tivy near Cardigan, and the scenery about the Devil's Bridge, it has little to entice the attention of the tourist: the towns, for the most part, are miserably poor, and travelling accommodations very uncertain; the roads, too, are wretched beyond any thing that a mere English traveller ever witnessed. It is, therefore, a subject of no small gratification, that the chief beauties of South Wales are found in a compact route; abounding with good towns, respectable accommodations, and very fair roads. This part of the country may be explored in a close carriage, though the better mode of travelling is certainly on horseback. The pedestrian may claim peculiar advantages in his way of getting on; but I do not conceive, that a man enduring the fatigue of trudging, day after day, through miry roads, can maintain an exhilaration of spirits congenial with the beauties that surround him.

"SECT. II.

"The geographical situation and present limits of Wales are unnecessary to be here described. Of its history, the first certain accounts that we collect are on the invasion of the Romans, when Wales appears to have been divided into three principalities; the Silures, the Ordovices, and the Dimitæ. The Silures possessed all that tract of country bounded by the Severn, the Tame, and the Towey; which, comprehending the counties of Monmouth, Glamorgan, Brecknock, Radnor, Hereford, and part of Gloucester, Worcester, and Caermarthen shires, comprised the greater part of South Wales. The Dimitæ inhabited that part of South Wales westward of the Towey; and the Ordovices, North Wales, including Anglesea.

"The Romans having subdued Britannia Prima, i. e. the southern part of England, advanced to the conquest of Wales, by them denominated Britannia Secunda: in this, however, they met with an unlooked-for opposition: the inhabitants were vigorous and brave, and the country, wildly piled together with mountains, forests, and morasses, presented an aggregation of difficulties that would have discouraged a people less ardent in their enterprizes; nor did they succeed, until after a long warfare and a severe loss. The Silures and Dimitæ fell under the yoke in the reign of Vespasian, when they were vanquished by Julius Frontinus. The Ordovices were not finally subdued until the time of his successor, Agricola, who, according to Tacitus, exterminated the whole nation.

"The Romans retained possession of this country until A. D. 408, when they withdrew their legions and the most warlike of the British youth for the defence of their central dominions.

The inroads of the Scots and Picts, which immediately followed, do not appear to have materially affected the Welch; nor did the Saxons, though at constant war with them for several centuries, acquire any settled dominion in the country; yet they more than once partially overran Wales, obliging it to pay tribute; and in the reign of Edward the confessor, Harold, at the head of a great army, entering Wales, defeated prince Griffith, sovereign of North Wales, and, establishing himself in Gwent (Monmouthshire), began a palace at Portswit, which was, however, destroyed by Griffith before its completion.

"From the departure of the Romans in 408, to the inroads of the Anglo-Norman chieftains in the eleventh and twelfth centuries, Wales was divided into numerous petty sovereignties, or lordships, of varying name and extent, but tributary to an imperial prince; though sometimes that dignity was split into two or three branches. These chiefs were usually at war with each other, or with their princes, who seldom obtained tribute when their means of enforcing it was questionable.

"The Anglo-Norman dominion in Wales was brought about in a manner wholly different from former conquests. William the first and his successors, finding sufficient employment in securing their English possessions, invited their chiefs, holding lands in the neighbourhood of Wales, to make incursions against the Welch lords, upon their separate interests. The Norman leaders thereupon, by creating feuds among the native powers, siding with one or the other party, and breaking with them on convenient opportunities, contrived to fix themselves in various parts of Wales, whence their conquests, extending by degrees, overspread the greater part of the country. The lands thus obtained became the property of the conquerors, who, under the title of lords-marchers, were allowed to exercise an uncontrolled jurisdiction within their demesnes: but power acquired on such principles could only be retained by force; every petty despot secured himself in a fortress, and hence arose the extraordinary number of castles with which Wales is crowded, amounting, according to a native author, to 143. The Welch princes still held a considerable tract of country, frequently overthrew the intruders, and even carried their arms into England; but in the defeat of the brave Llewelyn, by Edward the First, Wales lost every remnant of its independence, and became definitively united to the crown of England.

"In the reign of Henry the Eighth, Wales was divided into twelve shires, and Monmouthshire was included among the English counties: the feudal despotism of the lords-marchers was then abolished; and Wales, participating in the equal shelter of English jurisprudence, has proved itself as zealous in defending the common interests of the empire, as it was formerly conspicuous in struggling for its particular freedom.

"SECT. III.

"Among the numerous memorials of history and antiquity which distinguish Wales, castles and religious buildings possess the chief claim to attention; and, as Wales is an admirable field for the study of the civil and military architecture that prevailed in the middle ages, I shall give a slight sketch of the progress of those arts, so far as it seems applicable to the present purpose.

"On the overthrow of the Romans by the Goths and Vandals, the arts vanished before the scourge of war; and the standard mode of architecture which adorned the Greek and Roman empires could no longer be executed in its original perfection. The general forms, indeed, were imitated, but without an observance of symmetry: the execution was rough and clumsy; the pillars were excessively thick, and the arches heavy; and where ornament was attempted, the performance was very uncouth. Such was the state of architecture (a mere corruption of the Roman) that succeeded the devastations of the Goths, and has been called Saxon and Norman: the term Gothic, however, would certainly be more appropriate.

"At the beginning of the twelfth century, a new style of architecture made its appearance, distinguished by pointed arches and clustered columns. Though at first coldly received, and but sparingly introduced

among the rounded arches and massive columns called Saxon, it soon gained an undisputed footing.

"About the latter end of the reign of Henry the Third, we find it acquire a more ornamental and distinct character. The pillars, which before were round, and encircled with slender detached shafts, were then formed in entire reeded columns; the arched roofs, also, which only exhibited the main springers, then became interseced with numerous ramifications and transomes. The decorations continued to increase until toward the close of Henry the Eighth's reign, when the light of science again dawned over Europe, and the relics of Greece and Rome were rightly considered as models of genuine taste; the classic elegance of the five orders then appeared, intermixed with the Gothic: it soon became universal, and is now adopted in all superior buildings throughout Europe. Further characteristics of style might be pointed out, lesser variations defined; but I do not presume to inform the antiquary, and the distinctions already drawn will be sufficient for the cursory tourist.

"Castles appear of no generally chosen figure, except such as were founded by the Romans, who preferred that of an oblong square, unless there were special reasons to the contrary. Small castles consisted of a single court, or ward, whose sides were usually flanked by towers. The great hall, chapel, and domestic apartments, built from the outer wall into the court, occupied one or more sides. The citadel, called also the keep and dungeon, was a tower of eminent strength, wherein the garrison made their last stand, and where prisoners were sometimes confined: the citadel was often detached from the walls, and built on an artificial mound, encircled with a ditch. The barracks for the soldiers in garrison was generally a range of building near the gate-house, or principal entrance. The latter building contained apartments for the officers of the castle, and the portal was furnished with one, two, or three, portcullisses. A wet or dry moat surrounded the whole; and, advanced before the drawbridge that crossed it, there was often an outwork called a Barbican. Large castles were only a repetition of these courts upon somewhat of a larger scale, connected with each other (Chepstow castle consists of four). In fortresses of the first class, an extensive embattled wall sometimes encircled the mass of fortification already described, at some distance, inclosing a considerable tract of ground, as at Caerphilly in Glamorganshire. Castle walls appear in some instances built of solid masonry; but their general construction is of grout work. For this purpose, two slight walls were built parallel, from six to twelve feet asunder; the interval was then filled up with loose stones and rubbish, and the whole cemented together with a great quantity of fluid (according to some authors, boiling) mortar: the mass soon acquired a sufficient firmness, and in the present day it possesses the adhesion of solid rock. This method was used by the Romans, and adopted by succeeding ages; but the arches were turned and the angles coigned with hewn stones, which, after the conquest, were brought from Caen, in Normandy." p. 13.

The first chapter, as far at least as refers to the voyage to Swansea, will afford a fair specimen.

"In company with a brother artist, I entered Bristol, with an intention of commencing my Cambrian tour in the neighbourhood of Chepstow; but an unthought-of attraction induced us to relinquish this project.

"Returning from a ramble through the town, by the quay, we were agreeably amused with a fleet of vessels that was about to quit the river with the ebbing tide: some of them were already in full sail, floating down the stream, and others getting under weigh. The spirited exertions of the seamen, and the anxious movements of numerous spectators, devoting their attention to friends or freight, gave animation to the scene, which was rendered particularly cheerful by the delightful state of the morning. On a sudden we were saluted with a duet of French-horns, from a small sloop in the river; a very indifferent performance, to be sure, yet it was pleasing. This sloop was bound to Swansea; and we learned that the wind was so directly favourable, that the voyage would in all probability be completed the same afternoon. We were now strongly disposed for an

aquatic excursion; nor did the laughing broad faces of about a dozen Welch girls, passengers, alarm us from our purpose: so by an exertion, we collected our portmanteaus and some refreshments in due time, and engaged in the voyage.

"Leaving Bristol, and its romantic but ruined suburb, Clifton, we entered upon the remarkable scenery of St. Vincent's rocks. A bolder pass than is here formed, I scarcely remember to have seen, even in the most mountainous parts of Great Britain: on one side, a huge rock rises in naked majesty perpendicularly from the river, to the height of some hundred feet; the immense surface is tinted with the various hues of grey, red, and yellow, and diversified by a few patches of shrubs, moss, and creeping lichens. A range of rocks, equal in magnitude but of less precipitous ascent, clothed with dark wild forest trees and underwood, forms the opposite boundary of the river, attempering the menacing aspect of impending cliffs with the softer features of sylvan hills.

"The grandeur of the river's banks diminishes until near the Avon's junction with the Severn; when the commanding height of Kingsweston hill, adorned with the groves, lawns, and plantations, of lord Clifford's park, rises conspicuously eminent, and engages a parting interest. We soon entered the Severn, here an expansive estuary, and so far a noble object, but deriving little importance from its shores, which, except in the neighbourhood of Aust, are a mere undulation of corn-fields and pastures. The display of cultivation, though gratifying, is certainly inferior in picturesque merit to the grand features of cliffs and mountains which distinguish the shores of Pembrokeshire, and the western coast of Wales.

"For some time we were well entertained with our voyage; when satisfied with external objects, we found amusement in the cooped-up circle of our companions, and entered upon a general meal, without the assistance of knives or plates, with much good-humour: nor was there a lack of wit, if we might judge from the continued bursts of laughter that sallied on the occasion. But the scene presently changed: the wind, at first so favourable, shifted to the opposite point, increasing from a pleasant breeze to a fresh gale; the sun no longer played on the surface of the water; the sky became overcast; and 'the waves curled darkly against the vessel.' From the seamen, with looks of disappointment, we learned that the prospect of a short voyage was at an end; and that, if the wind continued as it was, we might be kept at sea for several days. The badness of the weather increased towards evening, when a deluging rain came down, and continued the whole night. This calamity was further aggravated by a noisy old woman on board, who grated our ears with a horrible scream whenever a wave broke over the vessel or a flash of lightning illuminated the scenery of the storm; filling up the intervals with the cheering narrative of ships that were lost in the very track of our voyage. It was to no purpose that we endeavoured to joke away her fears, or to make them less eloquent; but time, that great resolver of difficulties, transferring the disorder of her imagination to her stomach, quieted her alarm. At length the increasing rain forced every one for shelter towards the cabin: this was a hole about two yards by one and a half; not quite the latter dimension in height, and filthy to a degree that I shall not attempt to describe: into this place as many were squeezed as it could possibly contain." p. 18.

(To be continued.)

A COMPLETE

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